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RECORDS
OF
FEMALE PIETY;

COMPRISING
SKETCHES OF THE LIVES
AND
EXTRACTS FROM THE WRITINGS OF WOMEN EMINENT
FOR RELIGIOUS EXCELLENCE.

BY JAMES A. HUIE,
Author of "The History of the Jews."

"A woman that feareth the Lord, she shall be praised."—Prov. xxxi. 30.

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PREFACE.

IN the composition of the following Work, it has been the aim of the Author to evince the beneficial influence of religion, by developing its effects upon the characters of individuals in different stations of life. His readers will here find presented to their attention and regard examples of women, some of whom shed additional lustre upon royal and noble rank by the graces of the christian life ; while others, by their literary exertions, illustrated divine truth, and recommended it to general estimation ; and a third class, in the retirement of a private station, gave sure evidence, by a consistent and virtuous career, of the excellence of the principles by which they were distinguished. The Author trusts that the intellectual and moral excellencies of those whose lives he has endeavoured to describe, may in some measure serve to promote the interests of that holy cause, whose progress, he humbly trusts, is the object nearest to his heart.

EDINBURGH, *April* 1841.

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RECORDS OF FEMALE PIETY.

MONICA, MOTHER OF AUGUSTINE.

Among the fathers of the Christian church none is entitled to a higher rank than Augustine, bishop of Hippo. Whether we look to his correct and systematic views of evangelical truth ; his laborious and successful efforts in the defence of orthodox belief ; or the uniform and high-toned piety which impregnates all his writings ; we shall equally find reason to award to his character our highest admiration, and give thanks to Him by whom he was raised up to be a bulwark of His church, when the services of such a man were especially needed ; services which, it is but simply just to say, have not been equalled in value by those of any other ancient uninspired writer, except perhaps Athanasius. When a divine of great abilities and reputation attempted speciously and privily to introduce a heresy, which would have sapped the very foundations of the faith, Augustine, with that spiritual discernment which eminently characterized him, saw the danger, and zealously applied the whole force of his mind to ward off from the church the fatal evil which threatened her. The consequence of labours so right in principle, and so unwearied in resolution was, that Pelagianism was crushed for the time, and did not for many centuries

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venture again to appear in the Christian world. Nor was the beneficial influence of Augustine's writings confined to his own age. The Western church received, admired, and studied them as the works of her greatest advocate and ornament, and thus the most important doctrines of the gospel were maintained by many who might have grievously erred from the faith, if they had followed the guidance of almost any other uninspired author to whom they had access. It is not too much to say, that to the assiduous perusal of the volumes of this illustrious prelate may be ascribed a very large proportion of the sincere though in several respects superstitious piety which has manifested itself in many members of the Romish communion. In particular, the sect of the Jansenists, a body of men who would have done honour to any church, regarded the Bishop of Hippo with the utmost reverence, and proved themselves no unworthy successors to him, in the defence of evangelical truth, and the maintenance of personal holiness.

The career of this great man was as singular as his services were remarkable. Immersed at one time in sensual indulgences, entangled at another in the wiles of specious heresy, he seemed but ill-qualified to become an instructor of the Christian world in the doctrine and practice which are according to godliness. Yet He, who by His grace transformed a bitter Pharisaical persecutor into the great apostle of the Gentiles, was pleased to make the carnal life and blasphemous creed of Augustine's earlier years subservient to the advancement of evangelical truth, by leading him, in consequence of them, to a most profound humility and self-distrust, and a reliance upon the influence of the Holy Spirit, as the only source of orthodoxy in faith and spirituality in conduct. We fortunately possess, in that noble piece of religious autobiography, his *Confessions*, a deeply interesting account of the means which God graciously adopted for his conversion and enlightenment in the truth. It is from this source that we derive the following particulars.

MONICA was born of Christian parents, and thus enjoyed the inestimable benefit of a religious education. In her maturer years, she acknowledged the great obligations under which she lay to an old servant of the family, who had nursed her father; and, on account of her experience and probity, was highly esteemed by her master and mistress. To this faithful domestic the care of Monica and her sisters was in a great measure intrusted; and she amply repaid the confidence which was reposed in her, forming the characters of her youthful charge by prudent advice and seasonable reproof. She inculcated habits of strict self-denial, never allowing them to drink even water except at meals; and telling them, that if they acquired such a custom in early life, they would not hesitate to indulge themselves in the frequent drinking of wine, when they became mistresses of a family. The sisters of Monica appear to have always profited by the sensible admonitions of their aged preceptress; but she herself, at a somewhat later period, was in great danger of becoming addicted to that most unfeminine and unchristian vice against which she was warned. She was usually sent to the cellar to draw wine for the use of the family, along with a maid-servant, who carried the flagon, which she filled from the cask. As she measured the requisite quantity by cupfuls, she had a strong temptation to taste the liquor which thus passed through her hands. At first she merely put the wine to her lips; but by degrees she acquired such a relish for it, that she ventured to take so much as a cupful at a time. But God, who designed to make her an honoured instrument of much good, delivered her from the dominion of this seductive vice, by the means of the maid who accompanied her to the cellar. This domestic one day, in a fit of passion, upbraided her young mistress with that sin, of which she was the sole earthly witness, and applied to her the opprobrious epithet of "wine-bibber." The truth and justness of this severe reproof cut Monica to the heart, and she abandoned for ever the disgusting habit,

which she had practised with so much deceit. In order to screen herself from blame for conniving at Monica's practice, the maid-servant did not repeat in the presence of others the reproachful language, to which she had given utterance in private, and thus the reputation of her young mistress was preserved. We may easily conceive the gratitude which the latter would feel to God, who accomplished her reformation without the infamy of an exposure to her family and friends.

Monica was married to Patricius, a citizen of Thagasta in Numidia, and a pagan. A woman, who duly appreciated the piety and wisdom of the apostle's injunction, "be not unequally yoked with unbelievers," would not, for the mere purpose of gratifying personal inclination or private convenience, have consented to take as a partner for life one who rejected "the only name given under heaven whereby we must be saved." But it is probable that Monica was influenced by higher and holier motives than inclination or convenience to enter into the connubial state with the person who paid his addresses to her. From the whole of her subsequent conduct, we may without rash credulity infer, that her chief design was to bring him over to the true faith. This end she endeavoured to accomplish, not so much by direct exhortation, as by the constant practice of an affectionate submission to his commands in every lawful thing. Although capable of displaying at times great benevolence, his temper was passionate, and his wife was often exposed to the effects of his unreasonable and unmanly wrath. Knowing that "anger is a short madness," she never attempted to check the violence of his fits of passion; but waited until he became cool, and then mildly expostulated with him on the foolish and sinful nature of his conduct towards her. Her female friends and acquaintance frequently complained to her of the ill-treatment which they suffered from their husbands; but she never encouraged this disclosure of domestic grievances, reminding them, on the contrary, of the submission which it was their duty to pay to

their spouses. These communicative ladies often expressed their astonishment that they never heard from her a whisper from which it could with any plausibility be conjectured that Patricius, whose violent temper was well-known, had ever beaten his wife, or had even had a serious altercation with her. To such expressions of amazement Monica usually replied, by informing her visitors of her invariable rule of patient submission, during his paroxysms of ill-temper, and calm remonstrance after they were over. Some of her friends had the good sense to follow her wise counsel, and soon found the beneficial effects of it; others neglected it, and continued to suffer as usual from the passions of their husbands.

Nor was the Christian temper of this admirable woman displayed only in her conduct towards her partner. By her constant kindness and dutifulness, she removed the prejudices which had been excited against her in the mind of her mother-in-law by the malicious whispers of officious domestics. She was frequently made the depositary of the harsh sentiments which her female acquaintance entertained of one another, but she never repeated them to others, nor made any further use of the confidence thus reposed in her, than to endeavour to convince her irritated friends that the violence of their resentment was unreasonable, and incompatible with that spirit of meekness so especially becoming in the softer sex. She was, indeed, one who delighted in the office of "peace-maker;" and thus evinced her right to be called a "child of God." It pleased the Almighty at length to hear her prayers for the conversion of her husband, who, in the end of life, embraced the Gospel; and thus relieved her from that bitterness of soul which must have been the consequence of seeing him depart without any well-grounded hope of eternal life.

The earliest notice which Augustine gives of his mother proves the sincerity of her faith. While yet a boy, he was suddenly seized with a violent disorder in the stomach, which, in his apprehension, brought him

to the brink of the grave. In this distressing and dangerous situation, he called to mind the sinfulness which had marked his previous conduct, and became seriously alarmed about the salvation of his soul. He earnestly entreated his mother to procure for him admittance into the church by baptism, which had not been administered to him in infancy, partly, perhaps, on account of the paganism of his father, but principally from a superstitious notion then prevalent, that sins preceding baptism were much less dangerous than those committed after it. Monica, who, as it were, travailed in birth for the salvation of her son, eagerly believed that his convictions of guilt were the signs of a genuine conversion, and was about to take measures for the gratification of his desire when the disorder departed as unexpectedly as it had approached. The ordinance was deferred for the present, but his mother was unwearied in her endeavours to keep alive the impressions of the danger of sin, which had been made upon his mind by the apparent nearness of dissolution. These convictions, however, died away, as they have done in too many other cases ; and Augustine resumed the irreligious habits which his illness had interrupted.

Although the circumstances of Patricius were far from affluent, he was by no means of an avaricious disposition ; and perceiving the promising talents of his son, he resolved to send him to Carthage, the capital of Roman Africa, there to prosecute, under the ablest masters, the studies which he had commenced at the provincial academy of Madauri. While he was collecting the sum of money necessary to defray the expenses which the execution of this scheme would occasion, he recalled Augustine to Thagasta, where he enjoyed a year's vacation. Unhappily, the idleness to which the youth, now in his sixteenth year, was thus resigned, led him to associate with wicked companions, who taught him many vicious habits, and thereby perverted his principles to such a degree, that he was accustomed to boast of crimes which he had never com-

mitted. His father became acquainted with his practices ; but, instead of attempting to put an end to them by the exercise of paternal authority, he made them known to his pious wife, who, as might have been expected, was shocked by the intelligence. She remonstrated with her son respecting his wicked habits ; but he considered it unmanly to listen to a woman's admonitions, and therefore paid no attention to them. Monica, as well as her husband, was anxious for the intellectual improvement of the youth, but from a different motive, for she trusted that his studies, in some way or other, would be so far blessed to promote in him a serious sense of religion.

Shortly after, Augustine repaired to Carthage, and the vicious habits for which he had previously acquired a relish, now obtained a more thorough mastery over his soul. At the same time, he prosecuted his studies, with the intention of ultimately practising the legal profession ; and in the course of his reading he procured a copy of the *Hortensius* of Cicero, a treatise now lost, which contained an exhortation to the study of philosophy. He attributes to this book an indirect share in his conversion, for it incited him to the pursuit of wisdom, which, after much investigation and many disappointments, he at last found in orthodox Christianity alone. Even at this time he had some kind of reverence for religion, the fruit of his mother's instructions, and began to peruse the Scriptures ; but his mind was too proud and fastidious to read in a docile spirit, and he therefore derived little advantage from them. He was a fit subject for the arrogant and rationalizing system of Manicheism, which he now embraced. His father was by this time dead ; and the affliction of his widowed mother was much increased by the news of her son's apostasy from the faith. So thoroughly did she abhor his heresy, that she was doubtful whether it were lawful to permit him to remain in her house, whither he had now returned from Carthage. She dreaded pollution even from his presence under the same roof. But she was

induced to drop her intention of desiring him to remove elsewhere, by a dream, which appeared to her to presage his conversion, and by an interview which she had with a bishop well versed in the Scriptures. This good man being earnestly entreated by her to reason with Augustine, and endeavour to convince him of his errors, replied, that it would be unadvisable to make any such attempt at present, while he was yet intoxicated with the novelty of Manicheism ; and exhorted her to continue unwearied in prayer for her child. As her maternal anxiety prompted her to repeat her entreaties with many tears, the bishop, somewhat wearied by her importunities, said, "Go away, good woman, it is impossible that a son of so many tears should perish."

From his nineteenth to his twenty-eighth year, Augustine supported himself by teaching rhetoric in his own native town, Thagasta. At the end of that period, he was deeply afflicted by the death of an intimate friend, and removed to Carthage, in the hope that change of scene would restore his cheerfulness. After remaining there some time, he was persuaded by his friends to go to Rome, where he would, they suggested, be free from certain annoyances to which a teacher was subjected in the African capital. His mother, learning his design, endeavoured to dissuade him from it, or at least to prevail upon him to allow her to go thither also. By an infamous deception, he feigned compliance with her wishes, but set sail secretly during the ensuing night. In the morning, the vessel in which the disobedient youth embarked was out of sight ; and Monica, after remaining some time on the shore, engaged in fruitless reproaches and lamentations, returned home in a frame of mind which it required all her faith and patience to bring back to Christian equanimity. Yet she despaired not. Her son was now beyond the reach of her kind admonitions, but not beyond the influence of her "effectual fervent prayers." Morning and evening she attended the service of the church, finding "the courts of the Lord's house" the only place where she received consolation

amidst the sorrow which well nigh overwhelmed her soul ; and in the sanctuary the chief object of her supplications was her erring and disobedient but still beloved child. Fortunately for her peace, she knew not that an alarming distemper had seized him soon after his arrival in Rome, and brought him to the brink of the grave. The mercy of God, however, again rescued him from a death apparently inevitable, and restored him to health. He encountered some disadvantages in the way of his profession, of a different kind from those to which he had been exposed at Carthage ; and, through the influence of some Manichean friends, was appointed a professor of rhetoric at Milan, where at this time the court of the Western emperor was held. This was the appointed scene of his conversion. He became acquainted with the bishop of that city, the celebrated Ambrose ; and the kindness shown to him by this man of God, induced him to become a hearer of his sermons, while the vigorous eloquence, for which these discourses were remarkable, inclined him to think more favourably of the doctrine which they were designed to defend and illustrate.

Monica now formed the resolution of rejoining her son at all hazards. She was exposed to great danger in crossing the Mediterranean ; but preserved an unclouded serenity in the midst of the storm, relying on the protection and faithfulness of God. On her arrival at Milan, she found Augustine no longer a Manichee, but still prevented by sceptical difficulties from embracing the orthodox faith. She rejoiced that he had been emancipated from the yoke of heresy ; and expressed to him her belief that, before she died, she would see him a true Christian. At the same time, she continued at Milan the same diligent attendance upon public ordinances which had distinguished her while she remained in Africa ; and derived especial benefit from the discourses of Ambrose, "whom," as her son says, "she loved as an angel of God." The fervour of her piety attracted the attention of the bishop, who frequently con-

gratulated the African youth on his happiness in possessing so excellent a mother.

A considerable time elapsed after this, before Augustine was brought to a spiritual reception of "the truth as it is in Jesus." One day, while conversing with his intimate friend Alypius, he was visited by Pontitian, a devout soldier, and also a countryman. This person gave him an account of the manner in which two of his fellow-soldiers had, upon reading the life of Antony the monk, retired from the world, and given themselves up to the service of God. The rhetorician was astonished at the speedy manner in which these illiterate individuals had found certainty and comfort in religion; while he had for the space of twelve years been seeking after wisdom, and had never yet attained it. His conscience smote him for his worldliness of mind, and distaste for true religion; and he became convinced that his want of success was owing to a secret unwillingness to part with sinful habits for the sake of Christ. He communicated his sentiments to Alypius; and the agitation into which he had been thrown by convictions of sin was visible in his countenance and gestures. He retired into the garden attached to his dwelling, and there endured a severe conflict with the rebelliousness of heart which prompted him still to reject the only method of real happiness. His friend followed him in silent wonder at the violent perturbation which evidently possessed his soul, but wisely forbore to interrupt his reflections. After continuing some time engaged in wrestling with inward corruption, he withdrew from Alypius, threw himself under a figtree, and poured out his soul in fervent supplication to God for the forgiveness of his numerous transgressions. In the course of this devotional exercise, he thought he heard a voice saying to him, "Take up and read, take up and read." He inferred from this, that he was to take up the epistles of St Paul, which he had left lying at the place where his friend was sitting, and read the first sentence on which he should cast his eyes. He did so, and the words were these:—"Not in rioting and drunkenness, not in

chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Romans xiii. 13, 14.) The passage to which he had been thus providentially directed, cleared up his difficulties, and a new principle at once took possession of his mind. He saw that the only remedy for the sins of which he had been guilty, was the imputation of the perfect righteousness of Christ, received by faith alone. He gave the book to his companion, pointing out the words which had proved to him the means of passing from death unto life. His friend read on, and soon found peace to his soul in the personal application of the following sentence :—" Him that is weak in the faith receive ye" (Romans xiv. 1), which met the circumstances of his peculiar case, and convinced him how very feeble his belief yet was. The two young men returned with peace and joy into the house, and related to Monica the happy news of their conversion. She blessed God for the favourable answer which He had, in His own good time, granted to her prayers: her sorrow was now indeed changed into joy.

Upon his conversion, Augustine resolved to give up his professional employment as a teacher of rhetoric, regarding it as a hinderance to his progress in the spiritual life. He had, besides, a sufficient reason for retiring from this occupation, in the state of his health, which now begun to suffer from the fatigues to which he was constantly exposed. Retiring into the country with his mother and his companion Alypius, he found a rich spiritual feast in the perusal of the Psalms, which he now read for the first time with a true perception of their excellence. Soon after, the two young inquirers returned to Milan, and there received baptism, along with Adeodatus, the son of Augustine by an illicit connexion. The latter was a boy of promising talents and dispositions, but was shortly after removed by death, to the great sorrow of his father; who, however, expresses his belief that he exchanged the cares of earth for the blessedness of heaven.

The convert now determined to return with his mother into Africa. With this intention they left Milan, part-

ing, as we may readily conceive, with unwillingness and grief from the admirable bishop of that see, to whose evangelical instructions and christian kindness they had both been so much indebted, and arrived at Ostia, the port of Rome, situated at the mouth of the Tiber. There they remained some time, in order to make preparations for their voyage across the Mediterranean. One day they were standing together at a window which looked out upon the garden belonging to their lodging ; there was no stranger present to impose restraint upon the freedom of their conversation ; and they talked, not of the joys or the sorrows which had chequered their past career, but of the employments of that heaven to which one of them was unconsciously hastening. Their hearts burned within them as they spoke of the glories of that place, where " God himself shall be with his people, and be their God." The things of time and sense grew worthless in their eyes, and at last Monica said, " My son, I have now no delight in this life. As my earthly hopes are now accomplished, I know not what I can do here any longer, or why I remain here. The only reason why I wished to live a little longer was, in order that I might witness your conversion. I now see you, not only sound in the faith, but despising earthly happiness, and serving God with your whole heart. What do I here ?" About the same time she gave another proof of her readiness to " depart and be with Christ." Conversing with some of her friends in the absence of Augustine, about the contempt of life and the benefit of death, they asked her, whether she would not be afraid to leave her body so far from her own country, she replied, " No place is distant from God, and there is no reason for being afraid that he will not know where to find my body at the resurrection."

A few days after the conversations just related, the affectionate parent was seized with a fever. She received much consolation from the attentions of Augustine and a younger brother, of whom mention is now made in the Confessions for the first time. On one occasion she became delirious, but soon recovered the use of her facul-

ties, and said to her sons, "Where was I?" She then asked them, "Will you bury your mother here?" Augustine was silent, but his brother made a remark upon the unhappiness of dying in a foreign land. Monica looked at him with an anxious countenance, grieved that he should have uttered a sentiment at variance with resignation to the will of God, and said to Augustine, "Do you hear what your brother says?" She then addressed herself to both of them, and enforced her injunctions to inter her body wherever they pleased, and give themselves no trouble about removing it to Africa. She consoled the affectionate heart of Augustine by praising him for his dutifulness to her; and declared that he had never given her uneasiness by a single harsh or disobedient word. This was probably the fond exaggeration of a mother's love; but there is no reason to suppose, that even when he was wandering farthest from God, he ever manifested a deficiency in filial regard to a parent who deserved it so well. Monica expired on the ninth day of her illness, in the fifty-sixth year of her age.

Scarcely had he closed his mother's eyes, when young Adeodatus gave vent to his feelings in a violent fit of weeping, which was, however, restrained by the other persons present. Augustine himself had considerable difficulty in checking his own tendency to tears; but he thought that it was not becoming to lament aloud over the dead body of one who had departed in the fear of God, and the sure hope of eternal life. He deemed that weeping was befitting only in those who "sorrowed without hope." His heart, however, was sorely wounded, and as it were torn asunder, by the death of his beloved parent. Evodius, a friend of his who was present, took up a psalter, and began to sing the hundred and first psalm, "I will sing of mercy and judgment: unto thee, O Lord, will I sing." In this devotional exercise the whole household joined him.

After this, Augustine, while they, whose office it was, prepared the body for burial, conversed with his friends upon suitable subjects; and, by his outward composure,

made them think that he was but little affected by his bereavement. He maintained the same command over his emotions when he accompanied his mother's body to the grave ; but all this time his mind was heavily oppressed by a sense of the loss which he had sustained. This oppression of spirit continued until he gave vent to his feelings in the tears, which only a mistaken sense of duty could have induced him previously to suppress. He concludes his narrative with a desire that his reader would not condemn this exhibition of filial tenderness ; a caution which would have been unnecessary, if an erroneous spirit of asceticism had not, at the time when he wrote, discountenanced as unbecoming those symptoms of natural feeling which had received the highest of all sanctions in the example of our Lord, who did not disdain to weep for the death of Lazarus.

From the life of Monica, one most important lesson may be derived. The answer which she at length obtained to her devout and unremitted supplications in behalf of her son, may serve as an encouragement to pious parents to "pray without ceasing" for their children, and not feel discouraged or despondent, if they do not immediately perceive the fruit of their constant efforts to "bring them up in the nurture and admonition of the Lord." Let them "cast their bread upon the waters," in the spirit of humble patience and faith, trusting that they shall "find it," even though they should have to wait "many days."^{*}

* In the Address "to the Christian Reader," prefixed to the Confession of Faith, after some remarks upon the importance of parental instruction in religion, the writer proceeds, "It were easy to set before you a cloud of witnesses, the language of whose practice hath been not only an eminent commendation of this duty, but also a serious exhortation to it. As "Abel, though dead, yet speaks," by his example to us for imitation of his faith, &c., Heb. xi. 4 ; so do the examples of Abraham, of Joshua, of the parents of Solomon, of the grandmother and mother of Timothy, of the mother of Augustine, whose care was as well to nurse up the souls as the bodies of their little ones ; and as their pains herein was great, so was their success no way unanswerable."

ANNE ASKEW.

It is pleasing to contemplate female piety, as it is exemplified in those whose lot has been cast in quiet times ; who have discharged the duties of daughter, of wife, of mother, or of friend, in the midst of worldly prosperity, or merely of those lesser evils and sufferings which are the portion of all. But it is more delightful to view the characters and actions of such as have been called upon to bear witness to "the truth as it is in Jesus," at a perplexing and troublous era ; who have "fought the good fight of faith" amidst hardships and dangers, where the weakness of their sex might have seemed likely to quail and shrink back from the trial. At no period in which the church has endured persecution, have there been wanting examples of women who "counted not their lives dear unto them," so that they "might finish their course with joy," and were ready to suffer all things for Christ. Among the martyrs of the primitive church, scarcely even Ignatius or Cyprian have excited a deeper interest or commiseration than Perpetua and Felicitas, who were tortured to death at Carthage in the persecution of Severus ; and we may venture to affirm, that, although Cranmer and Ridley have rendered more remarkable services to the cause of the Reformation, neither of these eminent men has, by his sufferings for the sake of truth, awakened a more lively sympathy than the gentle and accomplished lady of whom we are about to write.

Anne Askew, or Ascough, who was born about the year 1520 or 1521, was the daughter of Sir William Askew of Kelsay, in Lincolnshire. She was educated with more than ordinary care, and her birth and accom-

plishments seemed likely to secure her a suitable settlement in life. Her father's avarice, however, blasted her prospects of worldly happiness. He was very intimate with a gentleman in his neighbourhood named Kyme, and, as we are told by Bishop Bale, "covenanted with him for lucre to have his eldest daughter married with his son and heir, in an ungodly manner, much used in England among noble men. And as it was her chance to die before the time of marriage, to save the money, he constrained this to supply her room. So that in the end, she was compelled to marry with him against her will or free union." The marriage, thus inauspiciously effected, was not likely to prove a happy one; but Anne endeavoured to discharge the duties of an affectionate wife to her husband, by whom she had two children. While residing in his house, she applied herself to the reading of the Bible, and, in consequence, became convinced of the unscriptural nature of the religion in which she had been brought up, and of the truth of the doctrines of the Reformation, then making their way in England, amidst much opposition. Her husband was a Romanist, and, instigated by the priests, drove her from his house upon her conversion. She repaired to London, where she was introduced to Queen Catherine Parr, and other ladies of rank favourable to the protestant cause, and enjoyed their esteem and friendship. At this time she lodged in a house opposite to the Temple; and her attachment to the reformed doctrines becoming known, a violent papist named Wadloe, who filled a situation in the Court of Chancery, procured apartments next to hers, for the purpose of watching her conduct, which he deemed likely to be flagitious. But his bad opinion of her was soon changed; for, speaking of her to Sir Lionel Throckmorton, he observed, that "she was the devoutest and godliest woman that ever he knew; for at midnight she beginneth to pray, and ceaseth not in many hours after, when I and others applied to our sleep, or to work."

The unkind treatment which the lady had received from her husband, induced her to believe that she might

lawfully sue for a divorce from him ; and she applied to her own circumstances the words of the Apostle Paul, " a brother or a sister is not under bondage in such cases." For this purpose, after her arrival in London, she endeavoured to procure a legal separation ; but her efforts, unfortunately exposing her to more notice than she might otherwise have attracted, gave to her enemies an opportunity of accomplishing her ruin. At this time the act of the Six Articles, directed especially against all who denied or doubted the corporal presence of our Lord in the eucharist, was most strictly enforced ; and Anne was apprehended upon a charge of having spoken against the doctrine in question. She was taken to Sadler's Hall, and examined respecting her religious belief. The interrogatories put to her had reference chiefly to the sacrament of the Lord's supper, and she answered them with equal caution and spirit. She was then brought before Sir Martin Bowes, the lord mayor, who displayed in his examination much more zeal for popery than wisdom or common sense ; and by the absurdity of one question in particular, constrained the prisoner to smile instead of giving an answer. She was then committed to the prison called the Compter, where, for several days, none of her friends were permitted to see her. A priest, however, was sent to examine her, and "give her good counsel," as he pretended ; but with the real intention of entrapping her into some admissions which might be afterwards made use of to her disadvantage. Her friends endeavoured to prevail upon the lord mayor to admit her to bail ; but he referred them to the chancellor of the diocese, alleging that he could not grant their request without obtaining the concurrence of the spiritual court ; and when that officer was applied to, he said that he must acquaint the bishop with the circumstances of the case. That dignitary, the infamous Bonner, determined to examine her in person the next day. While she was waiting till the appointed hour, which was three in the afternoon, the archdeacon of London had a conference with her, and she experi-

enced a foretaste of the severe treatment intended for her. She had a devotional manual in her hand, in order to comfort her amidst her troubles. The archdeacon took it from her, and said, "Such books as this have brought you to the danger you are in. Beware, for he that made this book, and was the author thereof, was a heretic, and was burned in Smithfield." She asked him if he were certain that what he had spoken was true; to which he replied, that he knew well the volume was composed by John Frith. Anne then rejoined, "Are you not ashamed to judge of the book before you see it within, and know the truth thereof?" adding, "Such unadvised hasty judgment is an apparent token of a very slender wit." She then opened the leaves and showed it to him; when he observed that he thought it had been another book, for he could find no fault in it. His prisoner then desired him to be "no more so unadvisedly rash and swift in judgment, till he thoroughly knew the matter."

At the appointed hour Bishop Bonner subjected her to a rigorous examination, upon her belief in the manner of Christ's presence in the eucharist. Her answers did not satisfy him, and he sneeringly said, "There are many that read and know the Scripture and yet follow it not, nor live thereafter;" to which she replied, "My Lord, I could wish that all men knew my conversation and living in all points, for I am sure myself, this hour, that there are none able to prove any dishonesty by me. If you know any that can do it, I pray you bring them forth." Finding it impossible to intimidate her, Bonner drew up a paper, setting forth that, after consecration by the priest, the body and blood of Christ are corporally present, and required her to sign it; but she could only be prevailed upon to subscribe it in these words, "I, Anne Askew, do believe all manner of things contained in the faith of the Catholic church." This provoked him so much that he left the room in a rage. He was, however, prevailed upon to return, and, after considerable difficulty, to admit her to bail; her sureties being her

cousin, Mr Britain, and a Mr Spilman of Gray's Inn. With an injustice, which it is difficult to condemn too severely, he inserted in his register the paper which he had drawn up, with a declaration that she had signed it unreservedly. The Bishop of Bath and Wells, the Archdeacon of London, and several other clergymen, by their signatures to this lying document, participated in his falsehood.

Anne, who was not long permitted to be at liberty, was again apprehended, and examined before the Privy Council at Greenwich on two successive days. Gardiner, bishop of Winchester, insultingly told her that she was "a parrot," and threatened her with the stake. After the examination, much pains were taken to induce her to recant. Two noblemen advised her to profess her belief in transubstantiation; but she, knowing their secret attachment to the Reformation, answered, "that it was a great shame for them to counsel contrary to their knowledge." They evasively replied, "they wished all things were well." A gentleman named Paget visited her, and asked how she could refuse to believe the very words of Christ, "Take, eat, this is my body which is broken for you." She replied, "Christ's meaning is there, as in these other places of the Scripture, 'I am the door:' 'I am the vine:' 'behold the Lamb of God:' 'the rock was Christ,' and such other like. Ye may not," continued she, "here take Christ for the material thing that he is signified by, for then ye will make him a very door, a vine, a lamb, and a stone, clean contrary to the Holy Ghost's meaning. All these, indeed, do signify Christ, like as the bread does his body in that place; and, though he did say there, 'Take, eat this in remembrance of me,' yet did he not bid them hang up that bread in a box and make it a god, or bow to it." Two popish doctors of divinity next argued with her, but to no purpose. They then drew up a paper, containing a statement of the doctrine of transubstantiation, and requested her to subscribe it; but she firmly refused.

On the following Sunday, she was seized with a violent illness, and thought herself dying ; and in this condition she desired leave to send for Bishop Latimer. This reasonable request was refused ; and, sick as she was, she was hurried away to Newgate. Thence she was soon removed to Guildhall, where, after undergoing another examination, she was condemned to death, without being tried by a jury, in glaring violation of the very provision of the law of the Six Articles upon which she suffered.

Another attempt was made to induce her to recant. The person chosen for this purpose was Dr Shaxton, who, on account of his attachment to the Reformation, had been deprived of the bishopric of Salisbury, and even been sentenced to the stake ; but, while in prison, had been persuaded to abjure the truth which he had embraced, and profess his agreement with the Romish church. Upon him was imposed the humiliating task of attempting to induce Anne Askew to follow his base example. But she rejected his advice with the severe but well-deserved rebuke, that it had been better for him if he had never been born.

Finding all endeavours to shake her constancy unavailing, her persecutors resolved to extort from her, if they could, some evidence against those ladies of the court with whom she had lived in habits of friendship, and who were suspected of favouring the reformed doctrines. She refused to comply with their wishes ; when, exasperated by her firmness, they ordered her to be subjected to the rack. She was accordingly led down into a dungeon of the Tower, where Sir Anthony Knevet, the governor of that fortress, commanded his gaoler to put her to torture. After he thought that she had suffered enough, he was about to take her down ; but Wriothesley, the lord-chancellor (an apostate from the cause of the Reformation), and Mr Rich, who were present, being provoked that she had made no confession, commanded him to continue the operation. The governor, much to his honour, refused to comply, pitying the sufferings of his unfortunate prisoner ; upon which the

chancellor threatened him with the king's displeasure, and immediately, with Rich, threw off his gown, and began to work the rack. He asked her if she was with child? She replied, "Ye shall not need to spare for that, but do your wills upon me." She endured this fresh application of torture with great firmness, continuing all the time engaged in mental prayer, although she was reduced to such extremity that it was necessary to carry her away in a chair. After Wriothesley and Rich had departed, the governor of the Tower went in haste to the court, and arrived there before them. He laid the whole matter before the king; and declared, that he did not obey the orders of the lord-chancellor, because he had no instructions from his majesty, and felt compassion for his prisoner. Henry appeared to be displeased with the conduct of Wriothesley and his associate; and readily granted his petitioner a pardon for what he had done. Sir Anthony, having accomplished his purpose, returned to the Tower; and the success of his errand gave great pleasure to the subordinate officials of that place, who had been disgusted with the cruel and undignified behaviour of the two courtiers.

If Anne entertained any hope of mercy from the king, on account of the displeasure which he had seemed to entertain against the chancellor, she must have been disappointed; but it does not appear that she cherished any such expectation. The rack had so dreadfully mangled her limbs, that she was quite unable to walk, and therefore was carried to Smithfield in a chair. When she was brought to the stake, she was fastened to it by a chain; and when all things were prepared for the fire, the wretched apostate Shaxton, who had been appointed to preach, began his sermon. The patient martyr, doubtless, thanked her God that he had preserved her from the degradation to which this miserable traitor to the cause of truth had exposed himself. After he had finished, she engaged for some time in private prayer. A large concourse of people had come to witness the spectacle; and several of the privy

council were also present, in a raised seat, just under St Bartholomew's church. Among these were the lord-chancellor, the Duke of Norfolk, the Earl of Bedford, the lord-mayor, and other persons of distinction. Before the fire was applied, the chancellor offered her a pardon, if she would recant; but she still firmly refused, giving him this answer, that she came not thither to deny her Lord. The mayor then ordered the fire to be kindled, saying "*Fiat justitia*," (let justice be done). Thus, by a cruel and unjust death, was Anne Askew for ever freed from sin and suffering, and removed to that place where there are "pleasures at God's right hand for evermore." Three other martyrs suffered along with her, Nicholas Belenian, a priest; John Adams, a tailor; and John Lascelles, a gentleman of the court, "who," says Bishop Bale, "had been her instructor." The constancy of these individuals was confirmed by witnessing her composed and cheerful demeanour; and, like her, they firmly rejected the offer of pardon upon recantation.

An account of this lady's examinations and sufferings was, soon after her martyrdom, published by the Rev. John Bale, afterwards Bishop of Ossory. He appears to have been, at this time, an exile for the cause of the Reformation, as his work was printed at Marburg, in Hesse. At the conclusion he thus writes:—"Here endeth the latter conflict of Anne Askew, lately done to death by the Romish Pope's malicious remnant, and now canonized in the precious blood of the Lord Jesus Christ." Bishop Burnet, in his account of her, says, "when she was sent to Newgate, she wrote some devotions and letters that show her to have been a woman of extraordinary parts." We shall insert some specimens of these productions of her pen.

After her imprisonment in Newgate, she drew up a confession of her faith, which she requested the lord-chancellor to lay before the king. This composition was subsequently enlarged by her, and made more explicit. It then ran as follows:—

"I, Anne Askew, of good memory, although my merciful Father hath given me the bread of adversity and the water of trouble, yet not so much as my sins have deserved, do confess myself here a sinner before the throne of his heavenly majesty, desiring his forgiveness and mercy. And, forasmuch as I am by the law unrighteously condemned for an evil doer concerning opinions, I take the same most merciful God of mine, which hath made both heaven and earth, to record that I hold no opinions contrary to his most holy word; and I trust in my merciful Lord, which is the giver of all grace, that he will graciously assist me against all evil opinions, which are contrary to his blessed verity; for I take him to witness that I have done, and will unto my life's end, utterly abhor them, to the utmost of my power. But this is the heresy which they report me to hold, that after the priest hath spoken the words of consecration, there remaineth bread still. They both say and also teach it for a necessary article of faith, that, after these words be once spoken, there remaineth no bread, but even the self-same body that hung upon the cross on Good Friday, both flesh, blood, and bone. To this belief of theirs say I nay, for then were our common creed false, which saith, that he sitteth on the right hand of God the Father Almighty, and from thence shall come to judge the quick and the dead. Lo! this is the heresy that I hold, and for it must suffer the death. But, as touching the holy and blessed Supper of the Lord, I believe it to be a most necessary remembrance of his glorious sufferings and death. Moreover, I believe as much therein as my eternal and only Redeemer would that I should believe. Finally, I believe all those Scriptures to be true, which he hath confirmed with his most precious blood. Yea, and as St Paul saith, those Scriptures are sufficient for our learning and salvation, that Christ hath left here with us; so that I believe we need no unwritten verities to rule his Church with. Therefore, look what he hath said unto me with his own mouth, in his holy Gospel, which

I have, with God's grace, closed up in my heart; and my full trust is, as David saith, that it shall be a lantern to my footsteps (Psalm cxix. 105).^{*} There be some that do say, I deny the eucharist, or sacrament of thanksgiving; but those people do untruly report of me, for I both say, and believe, that, if it were ordered as Christ instituted it, and left it, a most singular comfort it were to us all. But, as concerning your mass, as it is now used in our days, I do say I believe it to be the most abominable idol that is in the world; for my God will not be eaten with teeth, neither yet dieth he again. And upon these words that I have now spoken will I suffer death.

"O Lord, I have more enemies now than there be hairs on my head; yet, Lord, let them never overcome me with vain words, but fight thou, Lord, in my stead, for on thee I cast my care! With all the spite they can imagine, they fall upon me, which am thy poor creature. Yet, sweet Lord, let me not set by† them, which are against me, for in thee is my sole delight. And, Lord, I heartily desire of thee that thou wilt, of thy most merciful goodness, forgive them that violence which they do and have done unto me. Open thou also their blind hearts, that they may hereafter do that thing in thy sight which is only acceptable before thee, and set forth thy verity aright, without all vain phantasy of sinful men. So be it, O Lord, so be it! By me, Anne Askew."

Upon reading the affecting conclusion of this noble confession of faith, every pious mind will concur in the sentiment expressed by Bishop Bale, who says,—“In this latter part she sheweth the nature of Christ's lively member, and of a perfect Christian martyr, in two points; first, she desireth God to forgive her enemies, as Christ desired him in the time of his passion, Luke xxiii. 34; and as holy Stephen did at the time of his death, Acts vii. 60. Secondly, she desireth their hearts to be opened, that they may truly believe and be saved,

* Quoted from memory.

† Fear.

Acts xvi. 14. This supernatural affection of charity, had she only of the spirit of Christ, which willett not the death of a froward sinner, but rather that he be from his wickedness turned, and to live, Ezekiel xxxiii.

11. Thus is she a saint canonized in Christ's blood, though she never have other canonization of pope, priest, or bishop." One of her fellow-martyrs, Mr John Lascelles, heard that, through fear of death, she was ready to recant, rather than go to the stake; and sent her a letter, entreating her to trust in the Lord, and "witness a good confession." She returned the following answer:—"O friend, most dearly beloved in God, I marvel not a little what should move you to judge in me so slender a faith as to fear death, which is the end of all misery. In the Lord I desire you not to believe of me such wickedness; for I doubt not but God will perform his work in me, like as he hath begun. I understand the council is not a little displeased that it should be reported abroad that I was racked in the Tower. They say now, that what they did there was but to fear* me; whereby I perceive they are ashamed of their uncomely doings, and fear much that the king's majesty should have information thereof, wherefore they would have no man to noiset† it. Well, their cruelty God forgive them! Your heart in Christ Jesus. Farewell, and pray."

This interesting martyr composed the following hymn while she was in Newgate. Its poetical merit is certainly not great, but, with all its rudeness and quaintness, it shows a heart full of genuine piety and Christian forgiveness.

" Like as the armed knight
Appointed to the field,
With this world would I fight,
And faith shall be my shield.
Faith is that weapon strong
Which will not fail at need;
My foes therefore among
Therewith I will proceed.

* Terrify.

† Publish.

" As it is had in strength,
And force of Christe's way ;
It will prevail at length,
Though all the devils say nay.
Faith in the fathers old
Obtained righteousness ;
Which makes me very bold
To fear no world's distress.

" I now rejoice in heart,
And hope bade me do so ;
For Christ will take my part,
And ease me of my wo.
Thou sayest, Lord, whoso knock
To them wilt thou attend ;
Undo therefore the lock,
And thy strong power send.

" More enemies now I have
Than hairs upon my head ;
Let them not me deprave,
But fight thou in my stead.
On thee my care I cast,
For all their cruel spite ;
I set not by their hast,*
For thou art my delight.

" I am not she that list
My anchor to let fall
For ev'ry drizzling mist ;
My ship's substantial.
Not oft use I to write
In prose, nor yet in rhyme ;
Yet will I show one sight
That I saw in my time.

" I saw a royal throne,
Where justice should have sit,
But in her stead was one
Of moody cruel wit.
Absorb'd was righteousness,
As by the raging flood ;
Satan, in his excess,
Suck'd up the guiltless blood.

" Then, thought I, Jesus Lord,
When thou shalt judge us all,
Hard it is to record
On these men what will fall.
Yet, Lord, I thee desire,
For that they do to me
Let them not taste the hire
Of their iniquity."

* I do not fear their hate.

QUEEN CATHERINE PARR.

It is an observation equally true and trite that the atmosphere of a court is unfavourable to religion. Never has any modern nation been blessed with such a number of godly princes as ancient Judah possessed, from David, "the man after God's own heart," to Josiah, who "turned to the Lord with all his heart, and with all his soul, and with all his might." Yet England may rejoice that she has been favoured with bright examples of kingly piety,

" While Alfred's name, the father of his age,
And the Sixth Edward's, grace the historic page."

Nor has this island been destitute of instances of true devotion among her queens. Even amidst the gross darkness of the eleventh century, Margaret, the wife of Malcolm Canmore, displayed the marks of genuine religion. Milner has noticed her as "a woman of the rarest piety, and of a character fitted to throw a lustre on the purest ages." But her devotion was debased by the superstition of the period in which she lived; and instead of dwelling upon it, it will be more profitable to contemplate the life and character of a royal lady, who has a claim to be ranked in the number of those who aided in the breaking of that galling yoke by which the public mind was then enthralled.

Catherine Parr was born about the beginning of the reign of Henry VIII., and was the elder of the two daughters of Sir Thomas Parr of Kendal. She received a learned education, and seems to have been under the influence of serious impressions from an early age, though she was at that time ignorant of evangelical truth, and

enslaved by the evil influence of popery. She was, however, by the goodness of God, enabled to perceive the errors of the Romish doctrine, and to lay hold of that cardinal tenet of justification by faith, which formed the main distinction between popery and protestantism.

She was first married to John Nevil, lord Latimer, and, after his decease, she so engaged the affections of Henry VIII., that he made her his sixth wife. Their nuptials were celebrated at Hampton Court, on the 12th July 1543. Catherine was thereby raised to a pre-eminently dangerous position, as her jealous and tyrannical husband had put to death two of his former queens; and, though her cautious and virtuous demeanour would preclude all grounds for accusing her of infidelity to him, her attachment to the principles of the Reformation might have been equally fatal to her, as he was a Roman Catholic in every point, except the acknowledgment of the papal supremacy.

The court was full of persons hostile to the Reformation, who spared neither violence nor artifice to effect their sinister purposes. The heads of the popish party at this time were Gardiner bishop of Winchester, and the Lord-chancellor Wriothesley, whom we have already mentioned as the cruel torturer of Anne Askew. They knew the sentiments of the queen, and eagerly watched an opportunity for accomplishing her ruin. Upon one occasion, towards the close of Henry's life, they observed that his temper had been considerably ruffled by a conversation which he had just had with his wife upon the subject of religion. Glad to find so good an occasion of following out their detestable design, they represented to him the obstinacy of his queen in such strong terms, that he allowed them to draw up articles of impeachment against her, and signed a warrant to convey her to the Tower. Providentially, a friend of Catherine became acquainted with these proceedings, and lost no time in making them known to her. She was much distressed by the intelligence; but after consultation with some individuals on whose fidelity and judgment she could rely, she paid a visit to the king, who was then indisposed, hoping by

communication with him to avert the impending danger. She was accompanied by her sister, Lady Herbert, and also by Lady Lane. Henry seemed pleased with her attention, and began to converse with her upon religious topics. The queen, afraid that he did this with a design of inducing her to compromise her safety by a bold opposition to his opinions, was very cautious in her answers, professing an unwillingness to go beyond the limits of feminine modesty in discussing difficult questions. His majesty was so pleased with her discretion, that he said, "Then we are now perfect friends again, as ever we were before." After embracing her, he declared, "that it did him more good at that time to hear these words from her own mouth, than if he had heard present news of an hundred thousand pounds in money having fallen to him." Upon her departure, he spoke of her to his attendants in terms of the highest commendation.

On the day appointed for the removal of Catherine to the Tower, the monarch went into his garden and sent for her. She came attended by the Ladies Herbert, Lane, and Tyrwhitt, who were to have been arrested along with her. Henry was in high spirits, and conversed with them cheerfully. While they were thus employed, the lord-chancellor, ignorant of the reconciliation, approached with a band of forty of the royal guards. The king looked sternly at him, and, after walking some distance from the queen, called on him to approach. Wriothesley fell upon his knees, and endeavoured to sooth his royal master's displeasure, but in vain. Henry bestowed upon him the undignified appellations of "arrant knave, beast, and fool," and commanded him to depart instantly out of his presence. Catherine now sought to mitigate her husband's anger against the chancellor, and entreated him, if that courtier's fault were not too heinous, to forgive him for her sake. The king replied, "Ah, poor soul! thou little knowest how undeserving he is of this grace at thy hands. He hath been towards thee an arrant knave, and so let him go." She appears to have been unmolested from this time till the death of the sovereign.

As the queen was careful to submit to Henry in every thing lawful, she acquired great influence over him. This, with her regard for learning, induced the university of Cambridge to apply to her to procure the royal consent to their retention of their revenues, when an act was passed declaring that all colleges, chantries, and free chapels should be at the king's disposal. Her interest was on this occasion successfully exerted. In the letter which conveyed to the university this intelligence, she reminded its members of their obligation to make all erudition subservient to the advancement of religious truth. While she was thus eager to promote the cause of scholarship, she was not unmindful of the improvement of the common people. Thinking that they greatly needed a work which might guide them to a better understanding of the Scriptures, she engaged various learned persons to translate into English the paraphrase of Erasmus upon the New Testament. She committed to the Princess Mary the task of making a version of the paraphrase of St John's Gospel, which appears to have afterwards undergone the revision of some of that lady's literary friends. There is still extant a letter of Catherine to the princess, in which she requests to be informed whether it should be published anonymously, or with the name of the authoress attached to it. This praiseworthy occupation was one of the few transactions of Mary's life upon which it is possible to reflect with entire satisfaction. Although the translation in question was begun in 1545, it was not published till three years afterwards.*

Henry VIII. died in January 1547,† after having

* The paraphrase of Erasmus was ordered both by Edward VI. and Elizabeth to be set up in all parish churches.

† In his last will, dated about a month before his decease, he gave his wife a testimony of his regard by the following bequest: "For the great love, obedience, chasteness of life, and wisdom being in our foresaid wife and queen, we bequeath unto her for her proper use, and as it shall please her to order it, three thousand pounds in plate, jewels, and stuff of household,

enjoyed the kind attentions of his last queen three years and a half. Not very long after his death, the royal widow accepted, as her third husband, Sir Thomas Seymour, brother to the Duke of Somerset, protector of the kingdom, and maternal uncle to Edward VI. Sir Thomas was created Lord Dudley and admiral of England. He was a man of great ambition and worldliness of mind; and his attachment to the Reformation seems to have been the result of mere secular expediency. Catherine could not have led a comfortable life in the family of such a nobleman, whose scheming disposition was altogether opposed to her quiet temper. She did not, however, long suffer from the contrariety of their characters, for she died in childbed in September 1548.* Some authors have suspected her husband of poisoning her; and it is said, that while dying, she reproached him with his unkindness. A Latin epitaph was composed for her by Dr Parkhurst, who was one of her domestic chaplains, and afterwards, in the reign of Elizabeth, bishop of Norwich.

Queen Catherine did not endeavour to advance the interests of religion merely by the consistency of her life and temper; she wrote various pieces, some of which were published during her lifetime, and others after her death. About the year 1540, she composed a work entitled "The Lamentation of a Sinner bewailing the ignorance of her blind life." This was found among her papers by Secretary Cecil (afterwards Lord Burleigh), and published by him with a preface, at the request of the Duchess of Suffolk and the Marquis of Northampton. In this tract she thus speaks of her self-righteous spirit before she was brought to a knowledge

besides such apparel as it shall please her to take, as she hath already; and further, we give unto her one thousand pounds in money, with the enjoying her dowry and jointure, according to our grant by act of parliament."

* About six months afterwards her husband was executed for high treason, through the artifices of Dudley, afterwards Duke of Northumberland.

of the truth "as it is in Jesus." "St Paul desired to know nothing but Christ crucified, and counted all his works and doings as nothing, to win Christ; and I most presumptuously thought nothing of Christ crucified, but went about to establish my own righteousness, saying, with the proud Pharisee, 'Good Lord, I thank thee, I am not as other men, I am no adulterer, fornicator,' and so forth, with such like vain-glorious words, extolling myself, and despising others; working as an hired servant for wages, or else for reward, and not, as a loving child, for love alone, as I ought to have done." She gives the following account of her altered views. "When God of his mere goodness had opened my eyes, and made me see and behold Christ by faith, all pleasures, vanities, honour, riches, wealth, and worldly advantages began to lose their importance with me; then I knew that the doctrine I had received was not false or human, and, in consequence, I held in detestation and horror what I had formerly loved and esteemed; being forbidden by God to love the world, or its vain pleasures and shadows: then began I to perceive that Christ was my only Saviour and Redeemer."

She thus speaks of the excellence of Christ's finished work and perfect righteousness:

"First, it is to be considered, and with a perfect faith to be believed, that God sent Christ to us freely; a more noble and rich gift he could not have given. He sent not a servant, or a friend, but his only and dearly beloved Son; not in delights, riches, and honours, but in crosses, poverties, and slanders; not as a lord, but as a servant; and to wash us with his own precious blood from our iniquities. Was it not a most high and abundant charity of God, to send Christ to shed his blood for his enemies?"

"We may also see, in Christ crucified, the beauty of the soul, better than in all the books in the world; for whoever seeth and feeleth in spirit, that Christ, the Son of God, died for the purifying of the soul, shall see that his soul is appointed for the tabernacle and mansion of

the inestimable and incomprehensible majesty and honour of God.

“ We may, also, in Christ crucified, weigh our sins, as in a divine balance, and find how grievous and weighty they are, seeing they have crucified Christ ; for they never could have been counterpoised but by the precious blood of the Son of God. And, therefore, God of his infinite goodness determined that his blessed Son should suffer, rather than our sins should condemn us. We shall never know our own misery and wretchedness, but by the light of Christ crucified ; we shall feel our own unrighteousness and iniquity, when we see his righteousness and holiness.

“ We may also see, by Christ upon the cross, how great are the pains of hell, and how blessed are the joys of heaven, and what a sharp and painful thing it will be to those who shall be deprived of Christ, that sweet, happy, and glorious joy.

“ Christ hath overcome sin, or rather he hath killed it, inasmuch as he hath given himself as satisfaction for it. Also, he giveth to those who love him so much spirit, grace, virtue, and strength, as enables them to resist and overcome sin, and not consent or suffer it to reign within them. He hath also vanquished sin, because he hath taken away the force of it,—that is, he hath cancelled the law, which was in evil men the occasion of sin. Therefore, sin hath no power against them that are with the Holy Ghost united to Christ. And although the dregs of Adam do remain (that is, our concupiscences, which are sins), yet they are not imputed for sins if we are truly planted in Christ ; and it may plainly be seen that, although at first they were such impediments to us, that we could not move ourselves towards God, yet now, by Christ, we have so much strength, that, notwithstanding the power of them, we may assuredly walk to heaven. And, although the children of God do sometimes by frailty fall into sin, yet that falling maketh them to humble themselves, and to acknowledge the goodness of God, and to come to him for refuge and help.

"Christ likewise hath overcome death. He hath given so much virtue and spirit, that whereas, aforesimes, we passed thereto with great fear, now we are bold through the Spirit for the sure hope of the resurrection, so that we receive death with joy. It is now no more bitter, but sweet ; no more feared, but desired ; it is not death, but life."

Her majesty published, in 1546, a volume of psalms and prayers or meditations. The psalms, in number fifteen, were composed in imitation of those of David. They were written in verses, of which many were taken from various portions of Scripture. The first three were for remission of sins ; the fourth, for relief from sin ; the fifth, for obtaining of godly wisdom ; the sixth, for healing from God ; the seventh, for direction in good living ; the eighth, for deliverance from enemies ; the ninth and tenth were upon a similar subject ; the eleventh was entitled, "of confidence and trust in God ;" the twelfth, "if God defer to help long time ;" the thirteenth was occupied with thanksgiving for victory over enemies ; and in the fourteenth and fifteenth the goodness of God was celebrated. The twenty-second psalm of David was subjoined to the whole.

The next part of the volume was entitled "Prayers or Meditations ; wherein are exhortations to suffer patiently all afflictions here, to set at nought the vain prosperity of the world, and always to long for the everlasting felicity." The following are extracts from it :

"Lord Jesus, I pray thee, grant me grace, that I may never set my heart on the things of this world, but that all worldly and carnal affections may utterly die and be mortified in me. Grant me, above all things, that I may rest in thee, and finally quiet and pacify my heart in thee ; for thou, Lord, art the very true peace of heart, and the perfect rest of the soul, and without thee all things are grievous and unquiet."

"Oh blessed mansion of thy heavenly city ! oh most clear day of eternity which the night may never darken ! This is the day, alway clear and joyful, always sure,

and never changing its state. Would to God this day might shortly appear and shine upon us, and that these worldly phantasies were at an end. This day shineth clearly to thy saints in heaven, with everlasting brightness, but to us pilgrims on earth it shineth obscurely, and as through a mirror or glass. The heavenly citizens know how joyous this day is ; but we outlaws, the children of Eve, weep and wail the bitter tediousness of our day, that is, of this present life, short and evil, full of sorrow and anguish ; where man is oftentimes defiled with sin, encumbered with affliction, disquieted with troubles, wrapped in cares, busied with vanities, blinded with errors, overcharged with labours, vexed with temptations, overcome with vain delights and pleasures of the world, and grievously tormented with penury and need.

“ Blessed is that man who, for the love of the Lord, setteth not by the pleasures of this world, and learneth truly to overcome himself, and with the fervour of spirit crucifieth the flesh, so that in a clean and a pure conscience he may offer his prayers to thee, and be accepted to have company with thy blessed angels ; all earthly things being excluded from his heart.” “ Grant me, Lord, to know that which is necessary to be known ; to love that which is to be loved ; to desire that which pleaseth thee ; to regard that which is precious in thy sight ; and to refuse that which is vile before thee.”

“ A Prayer for the King and Queen’s Majesties.”

“ O Lord Jesus Christ, most high, most mighty, King of kings, Lord of lords, the only Ruler of princes, the very Son of God, on whose right hand sitting, thou dost from thy throne behold all the dwellers upon earth : with most lowly hearts we beseech thee, vouchsafe with favourable regard to behold our most gracious sovereigns, the king and queen’s majesties, and so replenish them with the grace of thy Holy Spirit, that they may alway incline to thy will and walk in thy way : keep them far from ignorance, and through thy gift let prudence and knowledge alway abound in their royal hearts. So

instruct them, O Lord Jesus, reigning over us on earth, that their majesties may alway obey thy Divine Majesty in fear and dread. Endue them plentifully with heavenly gifts. Grant them in health and wealth long to live. Heap glory and honour upon them. Gladden them with the joy of thy countenance. So strengthen them that they may vanquish and overcome all their and our foes, and be dreaded and feared of all the enemies of their realms."

A prayer for men entering battle, contains the following very suitable and pious petition: "Our cause being now just, and being enforced into war and battle, we most humbly beseech thee, O Lord God of Hosts, so to turn the hearts of our enemies, that no Christian blood be spilt; or else grant, O Lord, that with small effusion of blood, and to the little hurt and damage of the innocent, we may to thy glory obtain victory, and that the wars being soon ended, we may all, with one heart and mind knit together in concord and unity, laud and praise thee."

Another piece published by this excellent lady was entitled, "A godly exposition of the fifty-first psalm, which Hierome of Ferrara made at the latter end of his days." Some smaller works followed, principally on the subject of faith and its fruits.

This good queen adorned the Gospel by her life, and illustrated it by her writings. She was one of the few in high rank who embraced the Reformation from a sincere conviction, unswayed by secular motives; and so consistently did she conduct herself, that her bitterest enemies could not "find an occasion" against her, except "concerning the law of her God." If neither her talents nor her position enabled her to do such service to the cause of protestantism, as was effected by Queen Elizabeth, she at least gave far better evidence of a sanctified spirit than was ever afforded by that able but imperious woman.

OLYMPIA MORATA.

THE history of the progress and suppression of the reformed religion in Italy forms a subject of vivid but melancholy interest. It is mournful to think that the friends of evangelical truth should have enjoyed so small a measure of success, and that the diabolical attempts of popery to crush the cause of Christ should have gained so entire a triumph. Yet it is pleasing to call to remembrance the names, the labours, and the sufferings of the advocates of protestantism ; and to offer humble thankfulness to Him who " brought them out of darkness into his marvellous light," and enabled them to " witness a good confession," " earnestly contending for the faith once delivered to the saints."

For a considerable time previous to the period when Luther arose to burst the fetters which enthralled the Christian world, the pure light of the Gospel had shone in a remote and obscure quarter of the south of Italy. About the year 1370, a colony of Vaudois or Waldenses had established themselves in Calabria, where they were distinguished by the industry of their habits, and the purity of their morals. Although the priests complained of their being infected with heresy, they were unable to kindle the flames of persecution against them ; because the proprietors of the soil, who knew the value of their tenants, protected them from injury. The Waldenses, accordingly, continued to enjoy peace and comfort in their Calabrian homes during nearly two centuries. But their influence must have been exceedingly circumscribed, and probably, for the most part, they contented themselves with

maintaining their own faith incorrupt, without attracting attention, and exciting opposition, by endeavours to make converts among the ignorant and superstitious multitude who surrounded them. During the period when the Waldensian colony was thus lifting up its faithful but unheeded testimony against the errors of popery, the corruptions of the dominant church were denounced, in sarcastic or indignant language, by several of the most distinguished of Italian scholars. Dante, Petrarch, Boccacio, and Poggio Bracciolini, in various ways contributed by their writings to undermine the reverence hitherto paid to the Pope and the inferior priesthood; and Laurentius Valla, one of the most celebrated among the restorers of letters, rendered himself, by the freedom of his sentiments, so obnoxious to the defenders of existing abuses, that the powerful interposition of Alphonso V. of Arragon was necessary to save him from the stake, to which he had been condemned. The revival of learning was unquestionably one of the most important of the means which were employed, by the good providence of God, to bring about the Reformation; and it is not at all wonderful that the increase of knowledge should have proved a dangerous enemy to that superstition, of which the principal support has ever been the ignorance of its votaries. Yet it is unquestionable that, in Italy especially, many persons of great erudition and elegant taste outwardly displayed the strongest attachment to the existing establishment, which afforded them the means of gratifying their ambition, or indulging their love of pleasure; while in their hearts they despised all religion whatsoever. Such selfish hirelings were too well satisfied with the honours and rewards conferred upon them by the Pontiffs, to utter even a reproachful word against that "craft" by which "they had their wealth."

But there were not wanting men of a different spirit, whose "hearts burned within them" when they contemplated the unprincipled policy of the Romish

See, and the carelessness, the avarice, and the profligacy which characterized its willing vassals, the inferior clergy. The most distinguished of these individuals was the Florentine monk Jerome Savonarola, who has been sometimes styled the Luther of Italy, although it is by no means certain that he held the evangelical doctrines respecting justification by faith, and other kindred points, which characterized the writings of the German reformer. But be this as it may, there can be no doubt in regard to the vigour and sincerity of his efforts to promote a reformation of the discipline, at least, of the church ; and the fervour of his eloquence made so strong an impression, that he was seized and committed to the flames, as a disturber of the repose so congenial in those days to the minds of the ecclesiastical rulers.

The most direct method by which the possessors of learning could render their attainments beneficial to the great mass of the people, was by making translations of the Holy Scriptures into the vulgar tongues. Accurate versions of the Bible accompanied the rise and greatly facilitated the progress of the Reformation in the various countries of Europe. Nor was Italy excluded from the benefit of this most important mean of religious improvement. More than one version of the sacred writings had been completed before the commencement of the sixteenth century ; but these attempts, however laudable in themselves, were far surpassed in usefulness and popularity by the translation which was accomplished by Antonio Brucioli, a native of Florence, who possessed, in an accurate knowledge of the original languages, the qualifications requisite to ensure success in his undertaking. His Italian Bible was published at Venice, whither he had been obliged to retire from his native city, upon a suspicion of heresy. Brucioli does not appear to have ever separated from the Church of Rome ; but his work contributed greatly to the progress of protestant opinions, and was in consequence interdicted by the Council of Trent. Other versions of the Scriptures speedily followed, and

occasioned a powerful opposition to those doctrines and practices which were so inconsistent both with the spirit and the letter of Holy Writ.

We cannot stop to dwell upon the other causes which favoured the propagation of the reformed opinions in Italy. The correspondence of learned Protestants in Germany and Switzerland with their friends beyond the Alps, the visits of the Italian youth to the Transalpine universities, the service of many protestant soldiers in the armies of the rival sovereigns Francis I. and Charles V., with various other circumstances, contributed to diffuse a spirit of disaffection to the galling yoke of the papacy. Accordingly, we find that throughout the peninsula the doctrines of the Reformation were extensively embraced ; and every town contained some persons who, with more or less secrecy, according to circumstances, maintained the purity of evangelical faith.

Among the various cities which, for a time, enjoyed the benefit of the true Gospel, none was in so many respects remarkable as Ferrara. Though now chiefly distinguished by the historical recollections with which its name is associated, and the mouldering remains of edifices which, even in decay, attest its former splendour, it was, during the sixteenth century, renowned throughout Europe as the residence of a ducal family, who adorned their exalted rank by a munificent patronage of letters. At the time of the Reformation, the head of this noble house was Hercules II., who, in the year 1527, married Renée, daughter of Louis XII. of France. This princess, though not remarkable for beauty, possessed, in a highly cultivated mind and most amiable manners, qualities which more than compensated the want of merely personal attractions ; gaining for her the enthusiastic attachment of all with whom she was in any way connected. But she had a far higher distinction than rank, or literary attainments, or kindness of disposition could give her. She had early imbibed the principles of the Reforma-

tion, probably from her governess, Madame de Soubise, who accompanied her to Ferrara; and she faithfully adhered to them "through good report and bad report," resisting alike the menaces and the allurements which were at different times employed to shake the constancy of her faith. When she arrived at her new abode, she did not merely endeavour, by constant affability and unwearied beneficence, to gain the affections and promote the temporal welfare of her subjects; but used every means, warranted by prudence, to diffuse among them the religious principles which she knew to be best calculated to secure their eternal happiness. Availing herself of her husband's fondness for letters, she invited to her court several Protestants distinguished for their talents and erudition; the most celebrated of whom was Calvin, who spent upwards of a year at Ferrara, under the assumed name of Charles Hepeville. Various other learned men, of similar opinions, resided more permanently at the same city, as professors in the university, or instructors of the children of the duchess. Among these was Fulvio Peregrino Morata, the father of the subject of this sketch, who was a native of Mantua, and had distinguished himself as a teacher of youth in various parts of Italy. His reputation obtained for him the appointments of private tutor to the two brothers of Hercules II., and professor of Latin in the university of Ferrara. His good fortune indeed, created several enemies, whose machinations obliged him to retire for a time to Venice; but, through the kind offices of his friend Calcagnini, a canon of the cathedral, and a distinguished scholar, he was in 1539 restored to his professorship.

Olympia Morata, who was born in the year 1526, gave very early proofs of the talents which afterwards became so widely celebrated; having made such progress in learning in her sixth year that she attracted the attention of Calcagnini, who advised her father to give her the best education that the times afforded. Fulvio eagerly followed a counsel so much in unison

with his own wishes, and performed the office of tuition so well, that, at the age of twelve, as her biographer Nolten states, she was "well instructed, not only in the Greek and Latin languages, but also in rhetoric and other learned sciences." She was soon afterwards transferred from the quiet privacy of her father's house to the palace of Ferrara, in order to pursue her studies as a companion to Anne d'Este, the eldest daughter of the duke. She had thus the advantage of being instructed by some of the best scholars, both of Germany and Italy; for the duchess employed masters from both sides of the Alps as tutors in her family. Her royal playmate, who was five years younger, is highly extolled by contemporary authors for her literary attainments; but her talents do not appear to have been by any means so great as those of Olympia, who, at the age of sixteen, composed a defence of Cicero against those detractors who, like Argyropulus, the eminent Greek refugee, professed to regard the Roman orator as a sciolist in philosophy. About the same period she wrote dialogues in Greek and Latin, on the model of those which Plato and Cicero have left to us; poems of great merit, especially on sacred subjects; and very elegant letters in both the learned languages. Nor was she content with an accurate and extensive acquaintance with the classical tongues; but began to study the higher branches of philosophy and theology, and seemed ambitious of leaving no department of human knowledge unexplored.

A young lady, who possessed so decided a taste for literature and science, was very naturally delighted at the access which she enjoyed to one of the most highly cultivated societies in Europe. While she resided in the palace, the office of private secretary to the duchess was filled by Bernardo Tasso, father to the author of the "*Jerusalem Delivered*," and himself an elegant poet; and the post of court physician was occupied by Pier Angelo Manzolli, better known by his assumed name of Palingenius, and one of the most accomplished

Latin poets of modern times. Along with these eminent men, whose writings still preserve for them a considerable reputation, there were various other persons of learning and taste, equally well known at the time, though their names are no longer familiar to the general reader. Such were the canon Calcagnini, already mentioned, the two brothers Chilian and John Sinapius, Germans by birth, and Aonio Paleario, who afterwards suffered martyrdom at Rome, for his adherence to the reformed faith. But of all the learned men whose acquaintance she formed, there was none whom Olympia regarded with such reverence and affection as Celio Secundo Curio, one of the leaders of Italian protestantism. While enjoying her father's hospitality, he had made him first acquainted with the truths of the Gospel; and he probably in no small degree contributed to give herself a knowledge of those pure doctrines for which, at a later period, she made great sacrifices.

But, delightful as such society must have been to one who possessed the talents and tastes of Olympia Morata, it was not without its snares and its dangers. In the eager pursuit of human knowledge, so fascinating, and yet, when pursued on its own account, in the end so unsatisfactory, she was too likely to forget "the one thing needful," and to think but little of "the excellency of the knowledge of Christ Jesus the Lord." Nor was this the only temptation to which, as an inmate of the palace, she was exposed. Kind and social in temper, she naturally wished to acquire the friendship of persons of her own age and sex; and strictly decorous as the court of Renée was, there must have been many of Olympia's acquaintances whose hearts were devoted to nothing more elevated than youthful gayeties. The very warmth of her disposition might lead her first to excuse and then to participate in the fashionable frivolity, which alone occupied the thoughts of many noble ladies in Ferrara. Accordingly we find that, several years afterwards, in a letter to Curio, she thus writes, "Had I remained longer at court, my

salvation might have been endangered. For, while I was there, I was too much estranged from the study of things elevated and divine,—nay, even from the reading of the Holy Scriptures.” And, in a supposed dialogue between herself and her bosom-friend Lavinia della Rovere, afterwards the Princess Orsini, she appeals to that lady’s recollection of her former distaste for religious duties, and her blind fondness, not merely for secular studies, but for the vanities common to her sex ; adoring at the same time the grace of God, who, by a merciful process of affliction, had weaned her affections from the things of time.

It was in the year 1542 that the papal court first became seriously alarmed at the progress of the reformed doctrines in Italy ; and at that time the remonstrances of the clergy in various parts of the country induced Paul III. to adopt measures for the suppression of them. These plans were steadily pursued during the reigns of his immediate successors ; for though the voluptuous Julius III. and the fanatical Paul IV. differed widely in personal character, they agreed in a detestation of opinions which struck at the root of pontifical authority. The professors of the reformed faith were subjected to the most severe persecution, which varied indeed somewhat in its aspect in different quarters of Italy, but every where displayed the same furious intolerance. At Venice, for example, the Protestants were drowned in the Adriatic at the still hour of midnight ; in Calabria, the Waldenses were butchered in the face of day ; and in other places the adherents of the Reformation either perished by the flames, or fell victims to a rigorous confinement in prison. A few recanted in the hour of danger ; many availed themselves of opportunities of flight, and repaired to Switzerland, Germany, and especially the Grisons, a district recommended to them at once by its vicinity to their native land, and by the general prevalence of the Italian language. It is recorded of a considerable body of Neapolitan Protestants, that, having

resolved to quit their homes for a foreign land, where they might enjoy in freedom the purity of the Gospel, they proceeded as far as the Alps; but there, halting to take a last look of their beloved country, were so overcome with bitterness at the thought of leaving it, that they returned to Naples, where they were immediately subjected to imprisonment, and spent the remainder of their lives in deep remorse and a consciousness of self-degradation. But, in general, the Italians showed themselves far superior to such lamentable weakness; and resolved cheerfully to submit to every privation, rather than abandon the doctrines which they cherished as their dearest portion and truest comfort.

The storm which had desolated other parts of Italy fell at length with fury on Ferrara, which was regarded by the papists as the head-quarters of cisalpine heresy. In 1545, the pope issued orders to the ecclesiastical authorities of that city, to inquire into its religious state, and transmit the results of their investigations to Rome. These persons, who were in no way scrupulous with regard to the means which they employed for the discovery of suspected heretics, kept in their pay a number of spies, who insinuated themselves into every society; transmitting the information, thus basely obtained, to the inquisitors, who were not slow to act upon it. The duchess was obliged, though with great reluctance, to dismiss from her court all who had adopted the reformed opinions; and among others, Olympia Morata left the palace, where she had resided ten years, and retired to her father's house. Before she had remained long there he died; upon which she devoted herself, with the most unwearied assiduity, to the consolation of her surviving parent, and to the instruction of her younger sisters and brother. As her mother's health soon began to decline, she was likewise obliged, as being the eldest daughter, to take upon herself the management of the household affairs. The toils which she thus encountered were sweetened

by the ardour of her filial and sisterly affection ; but she endured with much greater difficulty the coldness and estrangement of the duchess, which had probably been occasioned by the malice of the Romish attendants on the court. Yet the altered disposition of one, who had hitherto appeared her kindest earthly friend, was overruled for good by Him who never "grieveth the children of men," without a sufficient reason. She was thus led to rely, with a more firm confidence, on the care of God ; and to apply more earnestly and habitually to the study of His word. It is certain, that a most striking and salutary change was wrought in her feelings and conduct, at this period of care and difficulty. She had always been modest and amiable ; but now she began to manifest to all around, that she had "passed from death unto life," and been renewed in understanding, will, and affection, by the gracious influences of the Holy Spirit. Her religious impressions were probably deepened by the precepts and example of Faventino Fannio, a native of Faenza, who was confined two years in the prison of Ferrara, and then suffered martyrdom for the sake of the truth. Olympia, who took a warm interest in his fate, frequently visited him in his dungeon, along with her intimate friend, Lavinia della Rovere ; and, when the latter removed to Rome, as the consort of the Prince Orsini, she, in several letters, urged upon her the duty of endeavouring to procure the deliverance of the unfortunate prisoner. Her efforts were unavailing ; and the danger to which she herself was exposed, on account of her adherence to the cause of the Reformation, probably induced her to accept, with greater eagerness, the matrimonial offer made to her by Andrew Grundler, a student of medicine, then at Ferrara. Their marriage took place about the middle of the year 1549 ; and shortly afterwards they set out for Germany, his native country. She must have felt many pangs at parting with her mother and sisters ; but her grief was alleviated by the firmness with which her excellent parent adhered to the reformed faith, and by the comfortable

circumstances in which two of her sisters were established, the one under the care of the Princess Orsini, and the other under the protection of a noble lady of Modena, named Helena Rangone. She took along with her into Germany, her only brother Emilius, who was no more than eight years of age ; intending to superintend his education with the utmost care.

The newly married couple did not quit Italy without a fair prospect of temporal prosperity in the country to which they removed. John Sinapius, the former preceptor of Olympia, had lately resigned his professorship at Ferrara, on religious grounds, and had been appointed physician to the Bishop of Wurtzburg. He recommended her husband in strong terms to Ferdinand, brother to Charles V., and king of the Romans ; to his chief counsellor, George Hermann ; and to the family of Count Fugger, then the richest merchants in Europe. Ferdinand promised to extend his patronage to the young man so warmly patronised by Sinapius ; and Grundler, accordingly, repaired to Augsburg, where he was received in the kindest manner by the counsellor, who benefited by his medical skill. He procured for his new friend the offer of the distinguished post of chief physician to the king ; but this situation was declined in the most respectful and grateful terms, because it could not have been accepted without conformity to the Romish faith. About the same time, from some cause now unknown, he declined an invitation given to him by the inhabitants of Heidelberg.

Soon after, the magistrates of his native city, Schweinfurt, in Franconia, requested Grundler to repair thither and afford the benefit of his professional services to a large body of Spanish mercenaries, whom the emperor had sent into winter-quarters there. He accepted the invitation, and set out for Schweinfurt with his wife. On their way they remained some time at Wurtzburg, enjoying the hospitality of their kind friend Sinapius. Under his roof Olympia resumed her studies, which had been for some time interrupted ; and, as her biographer says,

“ knowing no greater pleasure, often continued reading the whole day.” During her stay at that town, her brother fell from a very high window on some rocky ground ; but providentially sustained no greater injury than if he had fallen on soft earth. After her arrival at Schweinfurt, she for some time enjoyed much peace and happiness, and employed her leisure hours in composing both in prose and verse. Among the works of the latter class, were translations of many of the psalms into Greek, in which she generally used the heroic measure. But this period of repose was soon abruptly terminated, for Germany was torn by the most violent intestine commotions, of which religion was either the occasion or the pretext. Among the turbulent princes of that era, none was more justly or more generally detested than Albert, marquis of Brandenburg, who seemed born to be a scourge to his neighbours. Franconia was now the scene of his ravages ; and with a large body of troops he seized the city of Schweinfurt, where he was soon after besieged by the Elector of Saxony, the Duke of Brunswick, and the Bishops of Wurtzburg and Bamberg. The unfortunate inhabitants were exposed at once to the attacks of the besiegers, and the oppressions of the lawless soldiery who defended their city. A famine at length broke out, and reduced the citizens to the utmost distress ; but, as Olympia gratefully acknowledges, she and her husband, besides possessing the necessaries of life, were enabled in some measure to assist others. Want of food was in natural course succeeded by pestilence, which carried off one-half of the wretched population of Schweinfurt. The attention of Grundler to the sick exposed him to contagion, and he was brought to the brink of the grave, from which he was rescued, as his wife states in a letter to Curio, “ by the good providence of God, without the aid of medicines, of which there were none remaining in the town.” Scarcely had he recovered, when they were obliged to take refuge in a wine-cellar, in order to escape the cannon-balls, which were shot in vast numbers into the

town. Here they appear to have remained during the remainder of the siege, which continued fourteen months. At the end of that period, the Marquis of Brandenburg, with his troops, retired by night; and the inhabitants of Schweinfurt now expected to enjoy repose, as the besiegers pretended to have taken up arms against him, without designing any injury to them. But they were grievously disappointed: their professed deliverers, on the very next day, rushed into the city, pillaged it, and set it on fire. In the confusion consequent upon the entrance of the enemy, Grundler and his wife were about to seek refuge in a church, which they considered as their surest asylum; but a soldier advised them to leave the town immediately, as the only means of escaping from the flames, which were spreading on every side. They took his advice, and had good reason afterwards to congratulate themselves upon this step, for all who had fled to the sacred edifice were suffocated. While hastening to quit the burning streets, they were assaulted by some of the military, who scarcely left them clothes sufficient to cover them, and informed Grundler that he must remain as their prisoner. Unable to ransom her husband, Olympia could only pray to God for his deliverance, which was at length accomplished owing to the compassion that seized some of his captors. The unfortunate pair were glad to escape with their lives; and every thing they possessed, including her valuable library and manuscripts, utterly perished in the flames.

After hesitating for some time which road to take, the distressed couple repaired to the village of Hamelburg, nine miles from Schweinfurt, which they reached with some difficulty. Olympia, in a letter, describes herself to have looked at this time "like the queen of the beggars;" and the hardships which she had previously endured, combined with the fatigues of this journey to throw her into a fever, from which she had not recovered when the inhabitants of Hamelburg, who trembled for their own safety, obliged her to depart. Shortly after, while passing through one of the episcopal

towns, Grundler was arrested by the bishop's lieutenant, who asserted that his master had given him strict orders to put to death all fugitives from Schweinfurt. After a short detention, however, the prelate sent orders to release him, and the persecuted pair again pursued their journey. But this was the last of the hardships which they were destined to endure, for they now received the utmost kindness from many princes, nobles, and governors of cities, who supplied their necessities, though recommended only by their misfortunes and protestant principles. They for some time enjoyed the munificent hospitality of the Count of Rhineck, who had married Elizabeth, sister to the Elector Palatine. This illustrious lady, whose own afflictions had taught her to sympathize with others, clothed Olympia from her own wardrobe, and attended her in sickness with the watchful tenderness of a mother. From this generous court the fugitives went to that of the Count of Erbach, where our heroine formed a friendship with the beautiful and accomplished daughters of their noble host. She thus, in a letter to her friend Cherubina Orsini, speaks of the unfeigned piety of that excellent prince:—"Not content with maintaining preachers in his city, and being himself most regular in his attendance on them every morning before breakfast, he assembled all his family, without allowing one to be absent; and, after having read to them a chapter of the Gospels or the Epistles of St Paul, knelt down with all his court, and offered up prayers to God. Besides which, all his subjects are duly catechized from house to house, with their children and servants; so that they may give a reason for the faith that is in them, and that it may be seen if they make progress in religion; for (says the good prince), were he to act otherwise, he should be accountable for the souls of the meanest of his subjects. Would that all kings and princes only resembled him!" At Erbach she and her husband remained until the latter was appointed by the Elector Palatine professor of medicine in the university of Heidelberg.

In that city Olympia spent the short remainder of her pious life. She resumed her correspondence with her learned friends, who showed great kindness in sending books to furnish a second library in room of that which was destroyed by the flames of Schweinfurt. The chief booksellers of Frankfort and Basle voluntarily joined in doing good offices of this kind to a person who was known to them merely by name and reputation ; but the studies which she was thus enabled to resume did not distract her attention from religious duties, or the management of her household affairs. Never did she show any of that dislike or contempt for the ordinary occupations of domestic life, which has been sometimes charged against literary ladies. She carefully superintended the education of her young brother Emilius, of whose ripening talents and promising disposition she speaks in the warmest terms ; and received into her house Theodora, the daughter of that John Sinapius, from whom, on more than one occasion, she had received instruction and kindness. She exerted herself to the utmost of her means in relieving the wants of the unfortunate inhabitants of Schweinfurt, who had not, like her, obtained a comfortable asylum. Amidst the variety of her engagements, too, she found time to maintain an extensive epistolary intercourse with her friends of both sexes. Several of her letters yet remain as admirable monuments of the piety and talents of the writer. Among the most celebrated of her male correspondents were Celio Secundo Curio, John Sinapius, Mathaeus Flacius Illyricus, and Peter Paul Vergerio, formerly bishop of Capo d'Istria, but then an humble protestant minister in the Grisons. Among the females to whom she wrote may be mentioned her former fellow-pupil Anne d'Este, now Duchess of Guise,* whom she exhorted, not without

* It is proper to mention, that Renée, the mother of Anne d'Este, after suffering much for her adherence to protestantism, returned to France on the demise of her husband, and continued till her death to profess and support the reformed opinions.

effect, to use her influence for the protection of the Huguenots; the Princess Orsini, with her sister-in-law Cherubina; and her own sisters, in whose welfare she took the deepest interest.

In the first year of the residence of Grundler and his spouse at Heidelberg, the plague broke out; and the students, with a large number of the townsmen, immediately dispersed. They, too, might easily have followed the example, but they were weary of wandering, and resolved to remain, relying on the protection of God. This blessing they experienced, by entirely escaping the infection; but, although Olympia did not fall a victim to the pestilence, her days were numbered. The effect of the hardships which she had suffered during the siege, and after the destruction of Schweinfurt, proved at length too much for her delicate constitution to withstand. The symptoms which for some time continued of an indefinite kind, at length assumed the appearance of consumption, and she soon became aware of her approaching dissolution. Her letters breathe a spirit of entire resignation; not a single murmur escapes her, and she commits herself with perfect composure into the hands of God, expressing her desire to "depart from this sinful world." Among her correspondents there was none more warmly beloved than Curio, who had ever shown her a father's kindness. When herself too weak to write, she employed the pen of her husband to take an affectionate farewell of this excellent man; on which occasion she says, "I must inform you that there are no hopes of my surviving long. No medicine gives me any relief; every day, indeed every hour, my friends look for my dissolution. My body and strength are wasted, my appetite is gone; night and day the cough threatens to suffocate me. The fever is strong and unremitting; and the pains which I feel over the whole of my body deprive me of sleep. Nothing therefore remains, but that I breathe out my spirit. * * Farewell! excellent Celio, and do not distress yourself when you hear of my death, for I know that I shall be victorious at the last, and am de-

sirous to 'depart and be with Christ!'" The post which conveyed this letter to Curio, brought him another from the same hand, informing him of her decease. From the details given by her husband, it appears that, in the latter part of her illness, she uniformly expressed a firm trust in Christ as her Saviour, and a belief that she had found acceptance with God, through the merits of his death. She was by no means pleased when any one attempted to comfort her by speaking with hope of her recovery; "for God," she said, "had set bounds to the short course of her life, a course which was full of labour and sorrow, and she was far from wishing to be brought back from the end of her race to the beginning." Being asked by a pious friend, whether her mind was disquieted by doubts or anxieties, she answered, that indeed for seven years previous, Satan had never relaxed his efforts to seduce her from the faith, but now, as if he had lost his weapons, he never made his appearance; "nor," added she, "do I now experience any other sensation than the greatest tranquillity and peace with Christ."

Grundler thus speaks of her dying moments: "A short time before her death, on awakening from a tranquil sleep into which she had fallen, I observed her smiling very sweetly, and I went near and asked her whence that heavenly smile proceeded. 'I beheld,' said she, 'just now, while lying quiet, a place filled with the clearest and brightest light.' Weakness prevented her saying more. 'Come,' said I, 'be of good cheer, my dearest wife, you are about to dwell in that beautiful light.' She again smiled and nodded to me, and in a little while said, 'I am all gladness,'—nor did she again speak till her eyes becoming dim, she said, 'I can scarcely know you, but all places appear to me to be full of the fairest flowers.' Not long after, as if fallen into a sweet slumber, she expired." She died at four o'clock in the afternoon of the 25th October 1555, not having yet completed the twenty-ninth year of her age.

In the same epistle which communicated to Curio the sad news of Olympia's death, Grundler expressed a wish that his excellent friend would undertake to prepare the mind of her mother for receiving the intelligence of so severe a blow. Curio accordingly made known the melancholy event to Lucretia Morata, in a letter full of the most delicate and Christian sympathy; in which he recalled to her mind the many consolations provided by the Gospel for believing mourners. About the same time he wrote in a similar strain to the afflicted and almost heart-broken husband, whose earthly hopes were buried in his wife's grave. In this letter he communicated his intention of publishing the works of the deceased, and requested the professor to transmit to him such of them as might be in his possession, or in that of his friends. He likewise expressed a wish, that if the university of Heidelberg, which had been in a great measure deserted on account of the recent plague, should not be speedily restored to its former reputation, his correspondent would send young Emilius Morata to Basle, where he might obtain every advantage of a learned education. His kind intentions with regard to this promising youth were never carried into execution, for he soon followed his sister to the tomb, as did also Grundler himself.

The death of Olympia Morata was much and generally lamented. Her youth, talents, attainments, piety, and sufferings in the cause of pure religion, all combined to excite a deep regret for her early and (as it seemed to human eyes) untimely departure. Pathetic elegies were composed for her by many of the best scholars of Germany, and a splendid monument was raised to her memory at Heidelberg. But the most enduring memorial of her talents and virtues is unquestionably to be found in the collection of her writings. Curio, who fulfilled his intention of giving these to the world, published the first edition of them in 1558, three years after her death. This impression was dedicated to Isabella Manricha, an Italian lady of high

birth, who had abandoned her native country for the sake of the Gospel ; and, after enduring many hardships in removing from place to place, finally settled at Chiavenna in the Grisons. She was, in piety at least, if not in genius and acquirements, a kindred spirit to Olympia Morata. This first edition was an imperfect one ; and Curio, anxious to do all possible justice to the memory of his gifted friend, spared no pains in collecting from various quarters pieces which had escaped his previous researches. The second edition, which was considerably enlarged, was published at Basle in 1562, and inscribed to Queen Elizabeth of England, as the patroness of learning and of the protestant cause. A third edition of Olympia's works was put forth after Curio's death in 1570, and a fourth in 1580.

The most valuable of those pieces are unquestionably her letters, which embrace a great variety of subjects, and in all discover a pious and well cultivated mind. One of these epistles is addressed to Michael Verbero, a student, and contains some very sensible advice as to the best method of prosecuting his career of intellectual improvement ; another is directed to " a certain German preacher," who had been guilty of conduct very unbecoming his office, and who is admonished in a tone of serious and faithful, but modest and affectionate reproof. But Olympia appears to most advantage in her correspondence with the relatives and friends to whom she communicated her most cherished thoughts and feelings. As a specimen of the earnestness with which she watched over the spiritual interests of those near and dear to her, we shall insert part of a letter addressed to her favourite sister, Victoria Morata, then under the protection of the Princess Orsini. After giving an account of her own sufferings at the siege of Schweinfurt, she thus proceeds :—" I would rather endure any evils in the cause of Christ, than possess the whole world without him. Nor do I desire any thing more than him ; though I am not ignorant that the hardships which we have already endured are far from being the last, and that if our lives

are prolonged, we must undergo many more ; nay, even at present, we are by no means exempt from evils. * * You see, then, my dear sister, that these three enemies (as they are called in Scripture), the world, the flesh, and the devil, are never long at rest. But, is it not much better, in this short life of ours, to suffer persecution with the church of God, than share the eternal torments of the adversaries, where darkness reigns for ever ! Wherefore, my sister, I again and again beseech you to have regard to your salvation, and to be more afraid of that Being, who, by one word, created the universe, who made and preserves you, and loads you with so many benefits, than of powerless creatures of clay, or of the aspect of this world, whether threatening, or smiling and flattering. For what are all the things which surround us but vapour and smoke that vanish, or stubble and hay quickly consumed by the flames ?

“ Even if you believe yourself already in the right path to heaven, beware of availing yourself of your weakness as an excuse ; for this is ingratitude to God, and a disease is always aggravated by indulgence. On this account, David, in the hundred and forty-first Psalm, prays that God would not permit his mind to wander in quest of any excuse for his sins. Where then is your remedy ? Trust your disease to the Lord, the true physician. Ask Him to give you medicine and strength, and to make you love and fear him more than you do man. Why is God so often called in the Psalms ‘ the God of our strength,’ except because he can strengthen us, and make us bold, and alone enable us to acknowledge him ? He desires to be constantly addressed in prayer, in order that he may be prevailed upon to grant our petitions. Be assured, that he hears your prayers, and will do what you ask, and more than you ask, for he is kind and bountiful to those who seek him from the heart.

“ But beware, my sister, of perverting the Gospel, and saying, ‘ If I be one of the elect, and chosen to salvation, I cannot perish ;’ as this would be to tempt God,

who commands us to 'work out our salvation,' by obedience to the Gospel and frequent prayer. For, although salvation is certain, and the salvation of the chosen, which those that are Christ's feel in the inner man, is freely admitted; yet is salvation not obtained without Christ, and those things which adorn the Christian profession. 'Faith,' says Paul, 'is from hearing, and hearing from the word of God.' He writes the same in his Epistle to the Galatians; and, in the Acts, the same thing is pointed out, that those receive the Holy Spirit who listen to the voice of the Gospel. Never forget what Paul and James say, that the faith approved by our Lord is no languid and inoperative one, but that which by charity is active and lively.

"If you are denied an opportunity of hearing the word, at least allow no day to pass without reading the Scriptures, and prayer that God may open your mind to perceive and imbibe those things which tend to make us live well and happily. Even if you have little time remaining after your duties to your mistress,* rise somewhat earlier, and go to bed later; and, having shut yourself up in your chamber, engage in those exercises which belong to salvation, for God commands us to seek above all things his kingdom and righteousness. Having done this, commit yourself to God with that mind and faith, that reverence and honour, which become a Christian and noble lady.

"Tell your mistress to seek alleviation for her sorrows and troubles, and a respite from care, in true Christian philosophy. In a short time we shall arrive at the wished-for haven. Time flies both in prosperity and adversity; and, although our affliction should be even long and severe, let us remember, that we suffer with the members of Christ, nay, with Christ himself. I may mention the case of our kind hostess, the Countess of Rhineck, who carries her cross, and that not a light one; and yet she is of a royal lineage, from which even

* The Princess Orsini.

emperors have sprung. Although she is thus highly descended, she is content with a more humble lot. During nineteen years, she has scarcely been a single day free from sickness, but now she has been for several days so ill that her life is despaired of. Being, however, a truly religious lady, she always speaks of God and a future life with great desire and eagerness; and she and her husband have often been called upon to hazard their lives and fortunes.

“ Oh! my sister! pray with Moses in the ninetyeth Psalm, ‘ Teach me, O Lord, so to number my days, that I may apply my heart unto wisdom.’ Seek God while he may be found, call upon him constantly; when you partake of his bounty, give thanks to him. Deliver yourself wholly to his love; shun the path of sinners; keep yourself pure and chaste, so that you may at length, as a conqueror, carry off the palm.” After mentioning some private matters, she concludes this affectionate letter in these words, “ Farewell, and *overcome*, my dearest Victoria.”

JANE, QUEEN OF NAVARRE.

THE history of protestantism in France is fraught alike with pleasing and painful lessons. It is pleasing to think of the extent to which the Reformation spread, and the sincerity with which it was embraced in that important country ; it is painful to reflect upon the treachery and cruelty which effected its suppression by the revocation of the edict of Nantes. France did not, like Spain and Italy, see the flame of evangelical truth burn brightly for a short period and then suddenly disappear ; it was favoured with the exhibition of pure religion during a century and a half, and had ample opportunity to have chosen that " better part," which is the only real safeguard of a nation from ignorance, vice, and misery. Every philanthropic mind must regret that the French people did not embrace the principles of the Reformation, and thus, so far as human wisdom can discern, preserve themselves from the alternate reign of superstition and scepticism, from which, as a nation, they have suffered so much. If every candid Protestant must admit that the political leaders of the Huguenots were sometimes guilty of a turbulence for which even their very difficult circumstances can offer no justification, he may most truly assert, that at every stage of the period during which the rival faiths were placed in juxtaposition, the adherents of the new doctrines in general testified the superiority of their principles by a piety and virtue to which there is no parallel in the history of contemporary Romanism. Piety indeed existed in the popish church ; but it was cramped and fettered by the bonds of that slavish belief which it had not

strength enough to reject. Where it was most deep and sincere, it was fostered by the devout reception of the very doctrines which formed the distinguishing mark of the despised followers of Calvin; and these humble Huguenots were, by the healthy freedom of their ecclesiastical system, preserved alike from the asceticism in which the Jansenists wasted their vigour, and the extravagances by which the Mystics injured the cause of religion.

We might take as an evidence of the superiority of protestantism to popery, the cases of the two most illustrious female adherents of the former; and ask, where, in the whole period, from the rise of the Reformation to the fatal decrees and persecutions of Louis XIV., were there Romish queens or princesses worthy to be compared in piety and virtue to these distinguished ladies, Margaret and Jane of Navarre? It is no small proof of the divine purity and excellence of the doctrines of protestantism, that they were able to preserve these high-born females from the evil influence of the habits formed in the enervating atmosphere of a court, and strengthen them for the endurance of insult and danger in the defence of truth.

Jane d'Albret was the only child of Henry II., king of Navarre, and Margaret de Valois, sister of Francis I. She was born on the 7th of January 1528, at the castle of Pau, the capital of her father's dominions, who, though he remained a papist all his life, was a mild and popular prince, and especially averse to religious persecution. His wife had imbibed the principles of the Reformation, but did not display in her adherence to them that energy which marked the character of her more determined daughter. Her disposition was gentle and affectionate; and she frequently gave protection to the Huguenot ministers when they were exposed to persecution in France. Her royal brother was apprehensive that she would bring up her child in the protestant faith, and that the King of Navarre might betroth his heiress to Philip, the son of Charles V. To prevent

occurrences, of which the one was so opposed to his religion, and the other to his policy, he removed the young Jane from the control of her parents, and compulsorily married her to the Duke of Cleves, when only in her twelfth year. She is said to have been so oppressed with the weight of her gorgeous bridal attire, that, being unable to walk to the church where the nuptial ceremony was to be performed, Montmorency, the celebrated constable of France, was obliged to carry her in his arms. After the death of Francis I., Margaret of Navarre retired for ever from the French court. She repaired first to the small village of Tusson in Angoumois, where she presided over a community of religious females. Subsequently, she took up her abode at the Chateau d'Odos, near Tarbes, where she died, 21st December 1549, from the effects of a cold caught while observing a comet. She testified her adherence to her religious principles by exclaiming with devout fervour, "Jesus! Jesus! Jesus!" as she expired. Her husband survived her about six years; but, though no longer in any measure controlled by her influence, he always abstained from persecuting the Huguenots in his dominions.

While her mother was in retirement preparing for that future state to which she was hastening, Jane d'Albret was exposed to all the seductions of the most brilliant and profligate court in Europe. She was very handsome; and, at this time, the chronicler Brantome observes of her, that "she loved a dance as well as a sermon." Bereft of the faithful counsels of her pious mother, it is not surprising that she should have been involved in that vortex of frivolous amusements, which, along with treachery and intrigue, formed the pursuit of those around her. By the grace of that God who had purposed to make her an honoured instrument of much good, she was preserved from becoming the victim of profligacy and deceit. Her absurd marriage with the Duke of Cleves had been dissolved by papal license, and a new one contracted with Antony de Bourbon, duke de Vendome. Unlike her feeble-minded

husband, she was of a shrewd and determined spirit, and possessed much of her mother's taste for literature. Even while at the French court, she testified a dislike to the superstitious mumeries of popery, which was probably strengthened by her observing the ambitious and intriguing lives of the heads of the Gallian church.

In 1555, at the age of twenty-seven, Jane ascended the throne of her ancestors. She and her husband took the usual oaths, according to the ritual of the Romish church, and conformed in every respect to it. Shortly after, the estates of Bearn, consisting of the nobles, clergy, and deputies of towns, presented an address to their new sovereigns, desiring that a strict investigation should be made into the growth of protestantism, which they described as making an alarming progress. From this petition it may be inferred that the reformed doctrines had as yet been confined chiefly to the lower classes. The king and queen replied, that they desired to extirpate heresy in their dominions, and would instruct the bishops to proceed against delinquents in conformity with the terms of an edict issued by the late sovereign, Henry, in 1546, but never carried into execution. Subsequently, an *ordonnance* was promulgated, requiring all the prelates to punish heretics, wherever they were detected, and threatening them with the seizure of their temporalities if they were found deficient in energy and zeal. These edicts, however, were suffered to remain a dead letter. The King of Navarre was of a feeble and vacillating disposition; and the ascendancy which the greater talents and more resolute temper of his consort enabled her to gain over him, was naturally increased by the circumstance, that he derived all his sovereign power from his marriage with her, the heiress of the ancient line of Navarre. She had never been very zealous in the cause of Romanism; and, when she came to reside in her paternal domains, she was brought into close contact with the protestant ministers, who had there found a refuge from persecution in France. Her

former dislike to the superstitions of popery was now ripened into an attachment to the principles of the Reformation ; and, in these circumstances, as it has been by a recent writer somewhat quaintly remarked, " the fulminations against heresy were mere summer thunderings, which, instead of causing ravage, only cleared and refreshed the atmosphere." The encouragement given by the Queen of Navarre to the Protestants who had remained in that kingdom since her mother's death, occasioned a great influx of the oppressed adherents of the Reformation from France and Germany. Among these was a Genevese minister, Francis Guy de Boissnormand, who, with Henry Barran, formerly a monk of Bearn, obtained great influence over the queen's mind, and established her more firmly in the doctrines of the Gospel.

These proceedings in Navarre roused the indignation of the courts of Rome and Paris. Threats and bribes were alternately employed to bring back the king and queen into the bosom of the popish church. For some time these were ineffectual ; but, after the death of Francis II., the intriguing family of the Guises, who had obtained the direction of affairs during the minority of the young sovereign, Charles IX., succeeded in detaching the King of Navarre from the Protestants, and setting him at variance with their leaders, his own brother the Prince of Condé, and the Admiral Coligni. In consequence of this change of sentiment, Antony began to persecute the Huguenots in his dominions, greatly to the grief of his consort, who had been obliged to take refuge in the fastnesses of Bearn from the snares laid for her by the French court. The monarch of Navarre, however, did not long survive his apostasy ; at the siege of Orleans he received a wound in the shoulder, of which he died after lingering three weeks. Upon this, Jane determined to act as an independent sovereign, and brave all dangers in the support of the reformed faith. She issued an edict which appropriated a portion of the ecclesiastical revenues to the maintenance of the protestant ministers, and forbade the

public processions of the Romanists. When the news of this *ordonnance* arrived at the French court, the Cardinal D'Armagnac addressed a letter to the queen, warning her of the danger which she incurred by her innovations, and exhorting her to return within the pale of the Catholic church. Jane returned him an answer replete with prudence, courage, and piety, from which we shall give a few extracts. She thus speaks of her efforts in the cause of protestantism :—"Concerning the reformation which I have effected at Pau and Lescar, and which I desire to extend throughout my sovereignty, I have learned it from the Bible, which I read more willingly than the works of your doctors. I have there found, in the account of King Josiah, a model by which I ought to regulate my conduct, in order that I may not draw on myself the reproach cast upon those princes of Israel, who pretended to serve the Lord while they allowed the high places to remain." She then proceeds to declare the acquiescence of the Navarrese in her edicts ; her toleration of those who differed from her ; and her firm trust in the protection of God ; and thus administers a severe but well-merited rebuke to her ambitious adviser, who had apostatized from the reformed faith, and attached himself to that church which he believed would best promote his temporal interests. "As to divine authorities, I hear them every day cited by our ministers. I am not, indeed, sufficiently learned to have gone through so many works ; but neither, I suspect, have you ; nor are you better versed in them than myself, as you were always more acquainted with matters of state than with those of the church. You do wrong to blame us for having quitted the ancient faith. Take that censure to yourself, who have rejected the milk wherewith you nourished my mother, before the honours of Rome had fascinated your eyes. Nothing afflicts me more than that you, after having received the truth, should have abandoned it for idolatry, because you there found worldly honours and the advancement of your fortune. I believe that, if you are not guilty of the sin against the Holy Ghost,

you are very nearly so. Hasten, then, I entreat you, to pray, for fear that the door of mercy may be shut against you. I must stop here, practising obedience to what God commands,—‘Be ye angry, and sin not.’” She afterwards declares her superiority to the mere worldly motives by which her selfish counsellor was actuated. “If you have no better reasons for combating my undertaking, do not again urge me to follow your secular prudence; I consider it mere folly in the sight of God; it cannot impede my endeavours.” Her letter is thus concluded: “Receive this from one who knows not how to style herself; not being able to call herself a *friend*, and doubtful of any affinity until the time of your repentance and conversion, when she will be, Your cousin and friend, Jane.”

In the civil war, the Queen of Navarre, as might have been anticipated, espoused the cause of the Huguenots, and advanced with a considerable force to Rochelle, accompanied by her son Henry and her daughter Catherine. But she was recalled to the defence of her hereditary dominions, in which the Romish nobles and clergy had excited a rebellion. She soon suppressed this revolt, and pardoned its instigators; who showed their ingratitude by shortly after raising other disturbances. The ringleader of the insurgents was the Count de Luxe, a popish peer, who was assisted by a French army commanded by Terride, governor of Quercia, who prosecuted the war with the utmost vigour. The queen was supported by most of her subjects, either from sympathy with her religious opinions, or from the fear of losing their independence by falling under the yoke of France. Queen Elizabeth, the steady friend of the protestant cause, sent to her six pieces of cannon and a subsidy of £50,000. But, for a time, the superior numbers of the French troops bore down all opposition; town after town was subdued, and the country was subjected to the most dreadful devastation. Pau, the capital of Bearn, was taken; and the people of that town still point out an elm-tree, near the market-place,

which indicates the spot where the protestant preachers and officers were hanged, and their bodies exposed till they were thrown into the neighbouring river. Navarreux was the only place which held out, sustaining a protracted siege. It was at length relieved by the queen's general the Count de Montgomeri, who obliged Terride to retire to Orthez, where he was soon after constrained to surrender. The count followed up his success so vigorously, that, in less than ten weeks, he reconquered Navarre, and restored the authority of the rightful sovereign.

Jane had never lost courage during the whole course of this doubtful war; she retained the affection of her subjects in her greatest difficulties, and harangued her forces in the most spirit-stirring strains. Upon the recovery of her kingdom she issued a proclamation forbidding the public celebration of Romish worship; enjoined her subjects to attend the preaching of the reformed ministers; placed the inhabitants of each district under the spiritual control of the protestant consistories; directed the proper observance of the Lord's day; and interdicted the celebration of games, dances, masquerades, and similar amusements. By this edict, the papal clergy were prohibited from remaining in the country, except by license of the queen; but this permission was to be granted to all "who feared God, and respected the orders of government." In these proceedings she had the concurrence of the protestant ministers, whose co-operation it was essential to secure.

Not long after this, peace was concluded between the French court and the Huguenots; and Charles IX. expressly guaranteed the peaceful exercise of the reformed faith in the territories of Navarre. As a means of confirming the good understanding which some sanguine Protestants hoped would thenceforth subsist between the two parties, the queen was urged to give her consent to the marriage which was proposed between her son Henry and Margaret, a sister of the French monarch. She was exceedingly averse to this

matrimonial union, because the princess was a Romanist ; but promised to consult with her clergy upon the subject. They were divided in opinion, some asserting that marriages between Protestants and Papists were altogether unlawful ; while others maintained that the proposed union would be productive of good, and prove the means of preventing the recurrence of those civil wars which had so recently devastated France. The queen and the estates of her realm at last concurred in the opinion of the latter party ; led away by what proved in the end to be but a short-sighted expediency. At the urgent request of the French king, she left her dominions and repaired to the court, which was then at Blois, but subsequently removed to Paris. Only a few days after her arrival in the capital, she was seized with a disorder which, in less than a week, proved fatal. There is some uncertainty about the cause of her death, though the official verdict, published after her decease, ascribed it to an abscess in her side, which was discovered upon opening her body. One popish writer attributes it to pleurisy, occasioned by the fatigues of her journey ; while other authors, of the same creed, assert, that it was caused by the grief felt by her, on being obliged to hang out tapestry from the windows of her residence on the day of the superstitious procession of the Fête Dieu. Protestant historians have generally believed that she was poisoned by order of Catherine de Medicis, who indeed was capable of any crime. They affirm that the queen-mother employed as her agent in this diabolical transaction an Italian ruffian named René, who was expert in administering poison in the most secret manner ; and add, that this miscreant afterwards boasted of his success.

When the good queen felt death approaching, she sent for her son Henry, whom she appointed her heir, and committed him, as he was under age, to the protection of the French king, with his mother and his brothers, the Dukes of Anjou and Alençon, requesting them to allow him the free exercise of his religion.

She gave him the best advice for the regulation of his future conduct, charging him "to cultivate piety, and worship God according to the confession of faith in which he had been brought up; not to allow himself to be seduced from it by the empty pleasures of the world; to take care that her ordinances respecting it were faithfully observed; to banish all evil counsellors and flatterers from his presence, and retain about his person only advisers of known piety and approved wisdom; to treat with the utmost kindness his sister Catherine, causing her to be brought up in Navarre, and well instructed in the reformed faith, and, when marriageable, to be joined in wedlock to a prince of equal rank, adhering to protestant principles; to show a kind regard to his near relatives, Henry prince of Condé, and Francis marquis of Conti; and to cultivate a good understanding with the admiral Coligni, for the advancement of God's glory." It would have been well for Henry the Fourth if he had observed these dying injunctions of his pious mother. By adhering to them he might probably never have become king of France, a dignity which he only reached by a convenient apostasy from the reformed faith; but he would, like his excellent parent, have left an unspotted reputation, and would not have been known to posterity as a profligate though brave and generous sovereign.

Having given her last commands to her son, the queen desired that one or more protestant clergymen might be sent for, according to the precept of the apostle James, "Is any sick among you? Let him call for the elders of the church, and let them pray over him." Accordingly, a pious minister visited her, and showed her the duty of submitting in every thing to the will of God, who "afflicteth not willingly, nor grieveth the children of men." She answered, "I take all this as sent from the hand of God, my most merciful Father; nor have I, during this extremity, been afraid to die, much less have I murmured against the Lord for inflicting this chastisement upon me; knowing that what-

soever he does, is so ordered by him that in the end it shall promote my eternal welfare." She next acknowledged her entire confidence in the good providence of God ; professed her relinquishment of the world ; and declared that her only earthly care was for the interests of her children, whom she, however, left in the hand of the Lord, knowing that he would protect them. After enlarging upon the blessed hope of eternal life, which rendered death no longer a source of grief to the true Christian, her spiritual counsellor requested her to make a confession of her sins ; which she did, acknowledging that her transgressions of God's holy law were innumerable, and declaring that she trusted solely to the merits of Christ as a ground of expecting everlasting happiness.

After this the minister, fearing that he might exhaust her strength by his conversation, wished to defer all further communications with her to another opportunity, but she earnestly desired him to proceed, saying that now she felt the want of such discourses, for since her arrival in Paris, she had been somewhat remiss in her attendance upon divine service, and therefore was the more glad to receive comfort from the Word of God in her extremity. Her pious visiter then described the exceeding blessedness of heaven, and requested to know how she hoped to obtain eternal life. He said, "Do you truly believe that Jesus Christ came into the world to save you ? And do you expect the full forgiveness of your sins by the shedding of his blood for you ?" "Yes," she answered, "I do ; believing that he is my only Saviour ; and I look for salvation from no other, knowing that he hath abundantly made satisfaction for the sins of his people ; and, therefore, I am assured that God will have mercy upon me for Christ's sake, according to his gracious promise."

During her illness the queen engaged much in prayer, often uttering these words, "O my God, in thy due time deliver me from this body of death, and from the miseries of the present life ; that I may no more offend

thee, and that I may attain to that happiness which thou, in thy word, hast promised to bestow upon me." She likewise testified the constancy of her faith by cheerful looks and pious conversations with her attendants. She never uttered a word of discontent or impatience, and seldom even groaned in her most trying hours. When she saw the ladies and gentlemen of her court weeping around her bed, she mildly reproved them for giving way to grief; saying, "I pray you, do not weep for me, since God, by this sickness, calls me hence to the enjoyment of a better life; I am now entering the desired haven, towards which this frail vessel of mine has been so long steering." She expressed her sorrow that the suddenness of her illness prevented her from rewarding their services as she could have wished; but added, "I will not fail to give orders about the matter to the utmost of my ability."

On the 8th of June 1572, the queen perceived that her strength was fast failing, and sent for a minister, desiring him to speak to her of the temptations with which the enemy of souls is wont to assault the people of God in their dying hours. He told her, that Satan usually tempts believers on their deathbeds, by reminding them of their many sins, and of the awful justice of the Almighty, who cannot endure the slightest transgression, and has denounced his curse against every one who breaks his commandments. He then proceeded to say, that there was no hope for any dying person, except through the atonement of the Lord Jesus Christ, who has made a complete satisfaction for the sins of all believers in his name; and concluded his discourse by asking her, if she placed her whole trust and confidence on Christ crucified, "who died for her sins, and rose again for her justification." She replied, that she did not expect salvation, righteousness, or life, from any one but her Saviour Jesus Christ; being certain that his merits alone abundantly sufficed as a satisfaction for all her sins, although they were innumerable. The minister then congratulated her on the

good hope which she entertained through grace ; and added, " Madam, if it should please God, by this your sickness, to put an end to this weary pilgrimage of yours, and call you home to himself, as by some evident signs it appears that he will, are you ready to go to him ?" She answered, " Quite ready." The clergyman next said " Then, Madam, open the eyes of your faith, and behold Jesus your Redeemer sitting at the right hand of his Father, reaching out his hand to receive you to himself. Are you willing, Madam, to go to him ?" " Yes, I assure you," replied she, " I am far more desirous to be with him than to linger here below in this world, where I see nothing but vanity." Her clerical visiter then asked her if he should pray with her,—a request to which the pious queen joyfully acceded.

Shortly after this, the admiral Coligni came to bid her farewell, and brought with him a protestant minister, who conversed and prayed with her. She requested that the two clergymen would continue in the room all night, believing that the time of her departure was now very near. They accordingly remained, and conversed much with her about spiritual subjects, after which she desired them to read some portion of Scripture suitable to her condition. They chose that part of St John's Gospel which contains our Lord's farewell address to his disciples ; and, after reading this, again engaged in prayer. The queen then expressed her wish to take a little repose ; but, soon after, bade them resume the reading of the Bible. One of her clerical attendants then read some of the Psalms, concluding with the thirty-first, in which David expresses his confidence in the Lord, and, among other things, says, " Into thine hand I commit my spirit : thou hast redeemed me, O Lord God of truth." She then requested them to pray with her again ; and thus the greater part of the night was spent in devotional exercises, during which, the ministers never observed in her the smallest symptom of impatience under affliction. About eight o'clock next

morning, June 9th, she quietly breathed her last ; retaining full possession of her faculties even to the hour of dissolution. She died in the forty-fourth year of her age, and the eighteenth of her reign. Before her departure, she made a settlement of her worldly affairs, marked by the prudence and rectitude characteristic of her whole life. She directed that her remains should be interred, without useless funereal pomp, in the same tomb with those of her father. Subsequent events showed that death was a merciful dispensation to her ; she was removed from this world only a few weeks before the fatal massacre of St Bartholomew. In her case it might be truly said, that "the righteous was taken away from the evil to come."

Bishop Burnet has remarked of this admirable woman :—"If Jane of Navarre had had a larger sphere, she was indeed a perfect pattern. Nothing was ever suggested to lessen her, but that which was her true glory, her receiving the Reformation. She both received it, and brought her subjects to it. She not only reformed her court, but her whole principality, to such a degree, that the golden age seemed to have returned under her, or rather Christianity appeared again with the purity and lustre of its first beginnings. Nor is there one single abatement to be made her. Only her principality was narrow. Her dominion was so little extended, that, though she had the rank and dignity of a queen, yet it looked rather like the shadow than the reality of sovereignty, or rather it was sovereignty in miniature ; though the colours were bright, it was of the smallest form."*

It must be remembered, however, that the very small-

* As a contrast to the panegyric of the excellent Bishop of Salisbury, we may quote the character of Jane d'Albret, given by the popish historian D'Avila. "She was a woman of invincible courage, very great understanding, and bravery far beyond her sex. These eminent qualities, accompanied with a remarkable modesty and unexampled generosity, would have procured for her an eternal commendation, if she had not been imbued with the opinions of Calvin, and obstinately adhered to them, through her desire to penetrate the profound mysteries of theology, unaided by the sciences."

ness of the Queen of Navarre's principality gave her an advantage in exercising a superintendence over it, which she could not have exerted if its extent had been greater. The influence of her own pious example must necessarily have been much greater in that little kingdom, and among its simple inhabitants, than it could have been, if, for instance, she had filled the throne of France, of which she was assuredly more worthy than any of its contemporary occupants. With reference to her personal exertions, it may well be said, that in the highest ranks of society it would be difficult to find a parallel to her. No one who ever wore a crown was more sensible of the awful responsibilities attached to the exercise of sovereign power; no one ever more studiously endeavoured to promote the cause of pure and undefiled religion.

Until the revocation of the edict of Nantes, protestantism continued to flourish in the territories of this pious queen. Eighty churches were built in Navarre during her reign and in the first ten years of that of her son. At the time of the fatal decree of Louis XIV., there were about 150,000 adherents of the reformed faith, who possessed nearly 300 places of worship. They, in fact, comprehended two-thirds of the population. At present, according to a recent traveller,* there are only 5000 nominal Protestants in Bearn, and they have no more than ten churches. Luke-warmness prevails greatly among this small remnant, who have degenerated from the character of their forefathers in the "good old times" of Jane d'Albret. But there is "a revival of the Lord's work" in France; evangelical doctrine and personal piety are now much more prevalent among Protestants than they were; and it is devoutly to be wished that the refreshing dew of the Spirit may descend in rich abundance upon Navarre, as upon every other portion of the French dominions, and cause the spiritual "desert to rejoice and blossom as the rose."

* Mr R. F. Jameson.

LADY MARY LANGHAM.

THE following account of Lady Mary Langham is taken from a sermon preached at her funeral by the pious and learned Bishop Reynolds, September 11, 1660.*

"Concerning this dear and worthy lady, though my custom be to be very sparing in funeral eulogies, yet many things were in her so remarkable, that the mentioning of them cannot but tend to the edification of others.

"I shall not mention her mere externals; the worth, credit, and dignity of her family; the gentleness and sweetness of her disposition, and all amiable accomplishments which rendered her lovely to those that knew her; nor set forth the proportion between her and the present text (Isaiah, xxvi. 18, 19). I shall only name such things as commended her to God as well as to men.

"She looked after heaven very young; would frequently bless God for the religious education which she had under her parents. She was even then assaulted with temptations unto atheism, and to think that there was no God; but took the best course to repel and resist them that the most experienced Christian could have directed her unto, immediately betaking herself by prayer unto that God whom she was tempted to deny.

"She was a woman mighty in the Scriptures; read them over once a-year; and searched after the sense of difficult places out of the several annotations before her. She was (as it were) a concordance, directing

* The whole sermon, which is entitled "The Church's Triumph over Death," will be found in the fifth volume of Reynolds' works.

usually to the book and chapter where any place of Scripture, mentioned in discourse, was to be found.

"She was constant in reading substantial authors of dogmatical and practical divinity ; and by that means grew greatly acquainted with the whole body of wholesome doctrine.

"She was unweariedly constant in the performance of private duties, insomuch that it was verily believed by him, who had best reason to know it, that for twelve years together she never intermitted her morning and evening addresses to the throne of grace. When she was suddenly surprised with the pangs of her last child, she ran into her closet to be first delivered of her prayer, and to pour out her soul to God before she was delivered of her child.

"She had a singular delight in the public ordinances, and was a most constant frequenter of them, with very serious and devout attention, calling her memory to an account when she came home ; and if any particular happened to be forgotten, she would inquire of her husband to recover it for her.

"She left behind her in her closet a paper-book, wherein, with her own hand, she had collected divers general directions for a holy spending of the day, with several particular means for the faithful observance of those general rules.

"She highly honoured holiness in the poorest and meanest person ; and would frequently, with some decent and modest excuse, get off from unprofitable and impertinent discourse, that she might have her fill of more edifying conference with such in whom she had learned of David to place her delight.

"For divers months before her death, she was wonderfully improved heavenward, as those about her observed, not regarding the world, nor letting any vain word drop from her ; and her countenance, many times, after her coming out of her closet, seemed to have strong impressions of her conversing with God shining in it, as some conversant with her have professed to observe.

“She was greatly adorned with meekness, modesty, and humility, which are graces, in the sight of God, of great price. When one wished her joy with the honour lately come to her, she answered ‘that there was a greater honour which she looked after, which would bring with it more solid joy.’

“She always expressed much honour and reverence to her parents, in all comely and dutiful comportment towards them, which much endeared her to them. Full of conjugal affection to her dear husband, revoking with an ingenuous retraction any word which might fall from her, which she judged less becoming than honour and reverence which she did bear to him. When he was engaged upon public concernment, and more particularly when he crossed the seas to wait on his sacred majesty, she daily put up such ardent and heavenly petitions unto God for him, as caused those about her to conclude it impossible that the husband of so many prayers and tears should meet with any miscarriage. Wonderfully watchful over his bodily health; and spying out distempers in him before he discovered them himself; earnestly desiring, what is now come to pass, that he might survive her, that she might never know the wound of a deceased husband.

“She had a more than ordinary care in the education of her children, holding them close to the reading and committing to memory both Scripture and catechism; wherein by her diligence they made a very strange progress; a permanent instance whereof (to speak nothing of her children yet living) was her eldest son, who went to heaven in his childhood, about the age of five or six years; of whose wonderful proficiency in the knowledge of God, an exact account is given by a grave and godly divine, in the printed sermon which he preached at his funeral.

“She was very affable and kind to her servants, especially encouraging them unto holy duties; who have professed themselves very much benefited in their spiritual concernment by the discourses which she had with them.

"She was very charitable and ready to do good to poor distressed persons, especially those of the household of faith ; visiting, edifying, and comforting them, and with her liberality relieving their necessities ; acknowledging God's free and rich mercy, in allowing her a plentiful portion of outward blessings, and that she was not in the low condition of those whom her bounty relieved.

"In her sickness and extremities of travail, and other pains, she earnestly pleaded God's promises of healing, of easing, of refreshing those that were weak and heavy laden ; acknowledging herself so to be, not in body only, but in soul too ; and was full of holy and devout ejaculations. Yea, when the disease affected her head, and disturbed her expressions, yet even then her speeches had still a tincture of holiness, and savoured of that spirit wherewith her heart was seasoned.

"She advised those about her to set about the great and one necessary work of their souls, while they were in health, assuring them that in sickness all the strength they had would be taken up about that.

"She desired her husband to read to her in her sickness Mrs Moor's evidences for salvation, set forth in a sermon preached by a reverend divine at her funeral, meditating with much satisfaction upon them. And when some cloud overcast her soul, she desired her husband to pray with her, and seconded him with much enlargement of heart, and blessed God for the recovery of light again.

"Thus lived and died this excellent lady, a worthy pattern for the great ones of her sex to imitate."

LADY BROOKE.

ELIZABETH CULPEPPER was the daughter of Thomas Culpepper, Esq. of Wigsale, and sister of John, who was created by Charles I. baron of Thoresway. Her mother was the daughter of Sir Stephen Slaney. While still very young, she had the misfortune to lose both her parents; and was thus cast upon the protection of Him, who is "the Father of the fatherless." Her maternal grandmother, Lady Slaney, superintended her education, which was conducted with great care. She was very early under the influence of serious impressions; and they never left her, but constantly strengthened and deepened throughout her whole life. Her beauty and accomplishments made her a desirable match; and, when only nineteen, she was married to Sir Robert Brooke, a gentleman of good family, estate, and character. By him she had three sons and four daughters; but they all died before her, except Mary, the eldest, who inherited much of her piety and virtue. Sir Robert, after living with her six and twenty years, died in July 1646. During the greater part of that period, they resided at his paternal seat of Cockfield, in Suffolk, where, with the exception of the first two years of her widowhood, she continued to dwell till her death.

Lady Brooke was well acquainted both with theology and literature. Although not conversant with the learned languages, she made a good use of the works in her own tongue, as well original authors as those which were translated from Greek or Latin. But she was not a mere indiscriminate or thoughtless reader; she perused books

with attention, and wrote abstracts, or took notes of their contents, for future reference. Knowing conversation to be a most important means of acquiring knowledge, she used to question the learned men of her acquaintance, in order to profit by their greater opportunities of study. Her piety was too sincere to allow her to rest content with merely secular science ; on the contrary, she devoted much time and care to the acquisition of theological information ; making use not merely of the Scriptures, but of the best commentaries upon them, and the writings of the standard English divines. She set a high value upon the ordinance of preaching, paying great attention to the sermons which she heard, speaking of them afterwards to her family, and hearing the substance of them repeated by some of its members. Besides this, she wrote out what she remembered of such discourses, and digested many of them into questions and answers, or under heads of common places ; and thus they afforded matter for repeated meditation. By such methods of improving her mind, she became able to converse with professional divines upon theological subjects ; and some of her chaplains declared, that her remarks were occasionally more profitable and pleasant than their own private studies, and that while talking with her, they themselves learned as well as taught. Nor was this admiration of her attainments confined to those who, by their dependence upon her, might be suspected of flattery : one minister, who merely went upon a visit to her, after his return, said to his friends, " that the half was not told him." Dr Reynolds, bishop of Norwich, one of the most learned men of his time, declared, that though he had been very hospitably received at her house, " the best of his entertainment was his converse with so excellent a person ;" and the eminent Dr Sibbs, author of " The Bruised Reed," and other works, used to affirm, that " he generally went to other places to please others, but to her seat in order to please himself."

Her knowledge had a suitable effect upon her con-

duct. She was constant in the practice of private devotion ; and cherished a holy reverence for the public means of grace, longing throughout the week for the return of the Lord's Day, which was to her indeed "a delight." She preferred those sermons which displayed "the unsearchable riches of Christ" in his various offices, explained the difference between real and nominal believers, and urged the necessity of a devout consistency in thoughts, words, and deeds. Nor was her piety confined to the regulation of her own conduct. She was careful to provide for those of her own house means of spiritual improvement, by the maintenance of family worship morning and evening, and the catechising of her servants by the chaplain every fortnight. She was the kind spiritual counsellor of her domestics, listening to their complaints amid temptations, and giving them sober and pious advice. While she was charitable towards all the needy and distressed who came in her way, she regarded the poor members of "the household of faith" with special compassion. She considered herself merely a steward of her estate for the benefit of others ; and was so ready to do good with it, that she never hesitated to relieve the distress of those who were mentioned as fit objects of charity. She sometimes requested her friends to name what sum they deemed proper for her to bestow, saying, "I will give whatever you think is meet and fit in this case." While she was kind to her inferiors, she was courteous towards those moving in a higher sphere of society, and carefully maintained a generous, though not extravagant hospitality. She had a great aversion to slander and censoriousness, and always endeavoured to put the best construction on actions of doubtful character.

Lady Brooke enjoyed much happiness in her husband's society during his lifetime ; and he marked his sense of her affection by leaving her a suitable jointure in his will. She was blessed with long life, health of body and mind, the respect and friendship of her neigh-

bours and acquaintances, and above all, "that peace of God which passeth understanding." She was not, however, exempt from affliction, and besides the loss of her husband, had to lament the death of all her children but one; some of them in infancy and childhood, and others after arriving at maturer years. Her last and saddest bereavement was the untimely fate of her third son, Sir Robert Brooke, who was drowned in 1669 while abroad on his travels. Although at first much depressed by this mournful event, she was soon enabled by Divine Grace to say with Eli, "It is the Lord, let him do what seemeth him good." She was very anxious that no murmurings of hers against the chastening hand of God should prove prejudicial to the interests of religion.

Although she was nearly seventy when her son died, she survived him several years. She lingered some months under the illness which at length proved fatal; being confined first to her chamber, then to her couch, and last of all to her bed, sometimes suffering greatly from pain, in the endurance of which "patience had its perfect work." Her mind was calm and composed during the whole of this sickness. She had a firm hope in God, and a sure trust in Christ, of whose grace she perceived her constant need, and whose presence she earnestly desired to enjoy. She expired almost insensibly, and had at the last an easy passage to that "rest" which "remaineth for the people of God." Her character was drawn up by a friend in Latin, of which the following is a translation. "She had a masculine genius, a mind well stored with theology, a dignified appearance, a pure heart, an intense devotion, a cheerful love, and great patience in tribulation. In every part of her character she merited the appellation of a Christian lady. She united in herself the excellencies of the various pious females whose names are recorded in Holy Writ; being a Sarah to her husband, a Eunice to her children, a Lois to her grandchildren, a Lydia to ministers, a Martha to her guests, a Dorcas to the poor, and an Anna to her God."

She left behind her evidence of her consecrated talents and unwearied industry, in several manuscript volumes, all of which had reference to theology or devotion. From one of these, entitled, "Observations, Experiences, and Rules for Practice," we shall give several extracts.

OBSERVATIONS AND EXPERIENCES.

The Difficulty of Praying without Wandering Thoughts.

It is very difficult to carry sincerity and keep up a sense of God through every part of prayer, which is necessary to be endeavoured, and is the life of the duty. I find it hard to keep my soul intent, for my thoughts are slippery and swift, and my heart is sometimes snatched away against my will, and before I am aware, yea, even when I have made the greatest preparation, and have had the firmest resolutions through grace to avoid wandering thoughts. My best prayers therefore need Christ's incense to perfume them.

Necessity of Constancy in Prayer.

Inconstancy in prayer is not only sinful, but dangerous. Omission breeds dislike, strengthens corruption, discourages the spirit, and animates the unregenerate part. Constancy in this duty begets an holy confidence towards God. Inconstancy produces strangeness. Upon an omission, I must never approach God again, or my next prayer must be an exercise of repentance for my last omission.

Solitude is pleasant to the Christian.

Solitude is no burden to a real Christian. He is least alone when alone. His solitude is as busy and laborious as any part of his life. It is indeed impossible to be religious and not in some measure to love solitude, for all duties of religion cannot be performed in public. It is also a thing as noble as it is necessary, to have pleasure in conversing with our own thoughts. The vain mind does not more naturally love company, than the divine

mind doth frequent retirement. Such persons have work to do and meat to eat which the world knows not of. Their pleasures are secret, and their chief delight is between God and themselves. The most pleasant part of their lives is not in but out of the world.*

God alone can preserve a Good Name to us.

A good name ought to be valued. It is better than precious ointment. It is a real and a promised blessing. It is to be valued next to life, if it is not equal to it. It is an honour to God and our profession. It even makes us capable of doing good ; it gives strength to our instructions and reproofs, and without it we become useless in the world. But it is hard to keep a good name. It requires much innocence, prudence, and watchfulness ; and when all is done, unless God restrains the spirits of men, every lying tongue, or malicious or unkind spirit, may blot our name. It is hard to preserve a good name, considering our own liableness to miscarriages, and the enmity of the world against holiness.

There is a Chain of Graces.

It is most certain there is a chain of graces inseparably linked together, and they who have one, have all in some good measure. They who have a lively hope, have fervent love to God ; and they who love God, love their neighbours ; and they who love God and their neighbours, hate sin ; and they who hate sin, sorrow for it ; and they who sorrow for it, will avoid the occasions of it ; and they who are thus watchful, will pray fervently ; and they who pray, will meditate ; and they who pray and meditate at home, will join seriously in the public worship of God. Thus graces are combined, and holy duties connected together, and no grace is found alone. It is not with graces as with gifts,—to one is given this, and to another that.

* This passage may remind many of Cowper's beautiful hymn, "Retirement."

The Things which the Holy Ghost teaches.

The Holy Spirit teaches every gracious soul to regard the immortal spirit above the body, to obey God rather than man, and to make provision for eternity rather than time; and all the circumspect walk of saints, their redeeming their time, their daily devotion, their self-denial, their conscientious carriage, and whatever provokes profane mouths to reproach them, are but the necessary effects of these three principles of wisdom, and all the wickedness of ungodly men proceeds from the want of them.

It is the spiritual part of religion that is hard; the outward part is easy.

Trusting in God, like many other duties, is my work, and my wages.

It shows that religion has indeed possessed our minds, when we are careful so to manage our thoughts, as that they be not only innocent, but most frequently very serious and holy.

It is no little self-denial to manage our thoughts strictly, yet it is the most reasonable part of religion, and not properly the height of piety, but the foundation of it, without which it cannot stand.

RULES FOR PRACTICE.

Despise none, for love never rides in triumph over inferiors. Put a due value upon your name and reputation, but be not over-solicitous about them, for that discovers some unmortified lust at the bottom.

Love nothing above God and Christ, for to love any thing more than God and Christ is the way either never to enjoy it, or to be soon deprived of it, or else to find yourself deceived in it.

Do nothing upon which you dare not ask God's blessing.

Never let the infirmity of thy brother be thy recreation. Let not that be thy sport which is heaven's sorrow, for so is every thing that is evil.

Let not fretting and discontent prey upon your time ; they will make you neglect some present duty. You will be like a ship tossed upon the waters, which is moved, but brought to no place.

Meditate much upon the promises ; for though meditation can add nothing to them, yet it draws forth the sweetness and discovers the beauty which are contained in them.

Esteem time as your most precious talent, which when you bestow it upon any, you give them more than you can understand. A joint assistance of men and angels cannot restore it to you again.

QUEEN MARY II.

MARY was the eldest daughter of James, duke of York, afterwards King James II., and Lady Anne Hyde daughter of the celebrated Earl of Clarendon. She was born on the 30th April 1662. Throughout her early years she was remarkable for docility and gentleness of temper ; and it was said that she never, in the whole course of her education, gave her instructors any occasion to administer reproof.

When only in the sixteenth year of her age, she was married at St James's, November 4, 1677, to the Prince of Orange, afterwards William III.* In this matrimonial connexion every pious mind must acknowledge the hand of Divine Providence, as it removed the princess from the corrupt and profligate court of Charles II., before she had become sufficiently old to imbibe its contagion ; freed her from the risk of being seduced to popery, as her mother was ; and united her to a prince whose great abilities were constantly directed to the advancement of protestantism, and its legitimate offspring, civil and religious liberty.

The foreign birth and extreme youth of this illustrious lady were circumstances which, in some degree, tended to prepossess the Dutch against her ; but all

* The marriage was concluded chiefly by the wise advice of Sir William Temple. Hume makes the following remarks upon it :—
“ No measure during this reign gave such general satisfaction. All parties strove who should most applaud it ; and even Arlington, who had been kept out of the secret, told the prince, ‘ That some things, good in themselves, were spoiled by the manner of doing them, as some things bad were mended by it ; but he would confess that this was a thing so good in itself, that the manner of doing it could not spoil it.’ ”

prejudices were removed by the admirable prudence, gentleness, and benevolence, which marked her temper and conduct. All ranks and conditions of people in the United Provinces combined in the praise and love of the princess; for she endeavoured, by a pious and virtuous example, to encourage whatever was excellent and praiseworthy. Various anecdotes of her exemplary behaviour are related; among others the following:—A lady of noble quality came to the court to wait on her upon a Saturday afternoon; but was told that she had retired from all company, and was employed in keeping a fast, as a preparation for receiving the Sacrament the next day. The lady staid till five o'clock, at which time Mary appeared, and contented herself with a very slender supper, it being incongruous to conclude a fast with a feast. "Thus solemnly," says Dr Bates, who relates the incident, "did she prepare herself for spiritual communion with her Saviour."

After her father's accession to the throne of England, anxious to try upon his daughter the same sophistry which had already proved successful with her mother, he wrote to her a letter commendatory of the doctrines of the Romish church; but without effect, as she was too well grounded in the protestant faith, and too sincerely attached to its principles to change her creed. In her reply to the king, she informed him of the pains which she had taken to arrive at a knowledge of the truth; exposed the fallacy of arguments drawn from the misconduct of some advocates of the Reformation; combated from Scripture the assumptions of the Bishops of Rome, and the denial of the Word of God to the people; and concluded with expressing her trust, that the grace of God would enable her to continue steadfast in the belief of those truths to which she was now firmly attached. Bishop Burnet, after giving the substance of this letter, adds, "that he had a high opinion of the princess's good understanding before he saw this letter, but that the letter surprised him, and gave him an astonishing joy to see so young a person all

on a sudden, without consulting any one, able to write so solid and learned an epistle, in which she united, with the respect due to her father, so great a firmness, that by it she cut off all farther treaty, so that her repulsing the attack which the king had made upon her with so much resolution and force, constrained the popish party to see that she understood her religion as well as loved it."

After she had, during the space of more than eleven years, adorned her station as the consort of the Stadtholder, she was called to discharge the duties of a yet more elevated rank, when, in consequence of the misgovernment of James II., the crown of Great Britain and Ireland was, by the Convention Parliament, conferred upon the Prince and Princess of Orange in conjunction. They were proclaimed king and queen, by the titles of William III. and Mary II., on the 13th of February 1689, to the great joy of the nation. Her majesty has been much blamed by some for her supposed undutifulness in accepting a diadem of which her father had been virtually deprived; but there is the best reason to believe, that she deeply regretted the severe measures which the misconduct of James obliged his subjects to adopt against him, and unwillingly ascended the throne for which he had shown himself so unfit. She became queen of Great Britain with a sincere desire to promote, by every means in her power, the glory of God, and the welfare of her people.

One of the first acts of the new sovereigns was to raise to the see of Salisbury the excellent Dr Gilbert Burnet, with whom they had become acquainted in Holland; and Mary, when he waited upon her after his appointment, said that she hoped now to see the fulfilment of those ideas of episcopal duty which he had often communicated to her. She was not disappointed; for rarely has any prelate shown such zeal, disinterestedness, and devotion, as Bishop Burnet displayed in the discharge of his official avocations. He was one of the queen's favourite divines; and she urged him to under-

take the work, which he completed some years after her death, his "Exposition of the Thirty-nine Articles," a book which is now ranked among the best pieces of English theology.

Such confidence did William repose in the discretion and popularity of his consort, that when, some time after his accession, he found himself in difficulties with regard to the two great political parties which then, as now, divided the nation, he resolved to retire to Holland, and leave the government in her hands. He was, indeed, dissuaded from this step ; but, shortly after, setting out to oppose King James in Ireland, he left her at the head of affairs, with a cabinet council of eight persons of rank to assist her. From the extreme modesty of her character, which did not allow her to interfere openly with political matters, many supposed that this important trust would be too arduous for her ; but she acquitted herself of the engagement to admiration ; and, in a season of general alarm, when the French fleet, through the misconduct of the English admiral, Lord Torrington, rode triumphant in the Channel, and threatened a descent upon the coast, she preserved her calmness and fortitude unimpaired. She rejoiced at the victory of the Boyne ; and thus commenced a letter of congratulation to her husband on that event :—" How to begin this letter I know not, or how to render God thanks enough for his mercies. Indeed they are too great, if we look on our deserts ; but, as you say, it is his own cause, and since it is for the glory of his great name, we have no reason to fear but he will perfect what he has begun. For myself, in particular, my heart is so full of joy and acknowledgment to that great God, who has preserved you, and given you a victory, that I am unable to explain it. I beseech him to give me grace to be ever sensible, as I ought, and that I and all may live suitable to such a mercy as this is." Mary evinced the same admirable qualities during the various periods when she was left regent of the kingdom in her husband's absence. In the year 1692, find-

ing that a laxity of manners generally prevailed, she gave orders to execute the laws against drunkenness, swearing, and the profanation of the Lord's-day, and required all magistrates to aid the efforts of government. Even while William was in England he committed the management of ecclesiastical affairs to his consort, who chose, as her chief adviser, Archbishop Tillotson. She was exceedingly desirous that the eminent stations in the church should be filled by men possessed alike of piety and prudence, who combined a steady attachment to their own communion, with tolerant sentiments towards the dissenters. She discouraged clergymen of ambitious tempers, and occupied herself in seeking out and rewarding persons of merit and modesty. In 1693, Lord Sidney, the viceroy of Ireland, recommended an individual of high birth, but bad character, to a vacant see in that country, concealing the circumstances which made the selection of him improper. The queen was, by such means, deceived into promising the bishopric to this person ; but soon ascertaining the real state of the case, she cancelled the appointment. She was exceedingly anxious that the incomes of the poorer clergy should be raised to a suitable degree ; but was (like her friend Bishop Burnet) a great enemy to pluralities and non-residence. On the day before she was seized with her last illness, she avowed her intention of persevering in her efforts to improve the condition of the church as long as she lived, regardless of the opposition and obloquy with which she might meet.

In the year 1693, Mary prevailed upon her husband to give his sanction to a design, formed by a Mr Blair, a native of Virginia, for building a college there. This gentleman had collected a large sum of money for his benevolent purpose, and government granted an endowment, and issued a patent for the institution, which, from the founders, received the name of William and Mary College. The queen believed that this seminary would not merely prove of service to the settlers in Virginia and the neighbouring states, but furnish

students qualified to preach the gospel to the much-neglected Indians ; and rejoiced at the prospect of benefiting the souls of that destitute portion of the great human family.

The opinion entertained of this excellent sovereign by the sober and pious part of her subjects, has been so well described by Bishop Burnet,* that we shall quote his words :—" The queen continued still to set a great example to the whole nation, which shined in all the parts of it. She used all possible methods for reforming whatever was amiss ; she took ladies off from that idleness, which not only wasted their time, but exposed them to many temptations ; she engaged many both to read and to work ; she wrought many hours a-day herself, with her ladies and her maids of honour working about her, while one read to them all. The female part of the court had been in the former reigns subject to much censure, and there was great cause for it ; but she freed her court so entirely from all suspicion, that there was not so much as a colour for discourses of that sort. She did divide her time so regularly between her closet and business, her work and diversion, that every minute seemed to have its proper employment ; she expressed so deep a sense of religion, with so true a regard for it ; she had such right principles and just notions, and her deportment was so exact in every part of it, all being natural and unconstrained, and animated with due life and cheerfulness ; she considered every thing that was laid before her so carefully, and gave such due encouragement to a freedom of speech ; she remembered every thing so exactly, observing at the same time the closest reservedness, yet with an open air and frankness ; she was so candid in all she said, and cautious in every promise she made ; and, notwithstanding her own great capacity, she expressed such a distrust of her own thoughts, and was so entirely resigned to the king's judgment, and so constantly determined by it, that

* History of his Own Times.

when I laid all these things together, which I had large opportunities to observe, it gave a very pleasant prospect to balance the melancholy view that rose from the ill fortune of our affairs in all other respects. It gave us a very particular joy, when we saw that the person, whose condition seemed to mark her out as the defender and perfecter of our Reformation, was such in all respects in her public administration, as well as in her private deportment, that she seemed well fitted for accomplishing that work for which we thought she was born."

These fond expectations were disappointed by the Sovereign Disposer of events, who thought fit to remove his servant from an earthly to a heavenly crown. On the 18th of November 1694, her confidential adviser, Archbishop Tillotson, while attending divine service, was seized with a fit of the dead palsy, and expired on the fifth day of his illness, in the sixty-fifth year of his age, and the fourth of his primacy. Both the king and queen were much affected by his death; the latter was unable for several days to speak of him without tears. The grief which she felt for the loss of the archbishop was soon to be manifested by the whole nation for her own demise. The smallpox raged at that time in the metropolis, and carried off several thousand persons. Mary was attacked by this disease in December 1694, and, in a few days, it became evident that her end was approaching. "Never," says Burnet, "was there such a face of universal sorrow seen in a court or in a town as at this time; all people, men and women, young and old, could scarce refrain from tears." Archbishop Tenison communicated the intelligence of her danger to the queen, who received it with the utmost composure and resignation. She was almost constantly engaged in prayer, and on the day before her death, received the sacrament with much devotion; all the bishops who were in attendance being permitted to partake of it with her. "It was," says the episcopal historian, who was present, "a sorrowful company; for they were losing her who was their chief

hope and glory on earth." After this, she enjoined the archbishop to read to her suitable passages of Scripture. When this was done, she lay silent several hours, and gently breathed her last at one in the morning of the 28th December, in the thirty-third year of her age, and the sixth of her reign. Thus, to use the words of Milton,

" When faith and love, which parted from her never,
Had ripen'd her just soul to dwell with God,
Meekly she did resign this earthly load
Of death call'd life, which us from life doth sever."

Queen Mary's loss excited the most deep and general sorrow.* No event in our history appears to have called forth a grief so strictly national, with the exception of the death of the Princess Charlotte. Like that lamented scion of royalty, her early fate occasioned a variety of tributes to her memory, both in prose and verse ; but among the former, there are none equal in eloquence to the celebrated sermon of Robert Hall ; and assuredly there are none among the latter which can be named in comparison with the lines of Lord Byron in "Childe Harold." The best poetical effusion upon the queen's decease is that written by Prior, which thus begins :—

" At Mary's tomb, sad sacred place,
The Virtues shall their vigils keep,
And ev'ry Muse and ev'ry Grace
In solemn state shall ever weep.
The future pious mournful fair,
Oft as the rolling years return,
With fragrant wreaths and flowing hair,
Shall visit her distinguish'd urn.

For her the wise and great shall mourn,
When late records her deeds repeat ;
Ages to come, and men unborn,
Shall bless her name, and sigh her fate.

* Burnet says, "She was the most universally lamented princess, and deserved the best to be so, of any in our age or in our history." The Duke of Shrewsbury thus wrote to Admiral Russell, soon after her death :—"Certainly there was never any one more really and universally lamented." The only person of note who is recorded to have thought ill of her, was that ambitious termagant the Duchess of Marlborough.

Fair Albion shall, with faithful trust,
 Her holy queen's sad relics guard,
 Till heaven awakes the precious dust,
 And gives the saint her full reward."

The poet afterwards celebrates

"Her face, with thousand beauties blest ;
 Her mind, with thousand virtues stored ;
 Her power, with boundless joy confess'd ;
 Her person, only not adored."

Among the other

"Tears of perfect moan
 Wept for her in Helicon,"

are four lines by John Howe, which are curious, as probably the only verses which that illustrious divine ever composed :

"In virtue's race, as far at thirty-two
 She went as Woman, Wife, and Queen could do ;
 But yet, her virtues told, she died not young,
 For virtue never liv'd at court so long."

The most elaborate tribute to her memory in prose is the short work of Bishop Burnet, "An Essay on the Memory of Queen Mary," a treatise worthy of the biographer of Hale and Bedell.* In his "History of his Own Times," he states, that in this book "he had said nothing but what he knew to be strictly true, without the enlargement of figure and rhetoric." From it we extract a passage illustrative of her character as a wife. "She was so tender and respectful, that she seemed to go beyond the most perfect idea to which wit or invention has been able to rise. The lowest condition of life, or the greatest inequality of fortune, has not afforded so complete a pattern. Tenderness and complacency seemed to strive which of them should be the more eminent.

* "When Burnet," says Bishop Jebb, "wrote of genuine goodness, he seems to have written with an angel's quill." The same prelate remarks, that the "Character of Queen Mary" is one of the minor pieces which would, of themselves, have deservedly procured for the Bishop of Salisbury the admiration of posterity.

She had no higher satisfaction in the prospect of the greatness that was descending on her, than that it gave her an occasion of making her husband a present worthy of himself ; nor had crowns or thrones any charm in them that was so pleasant to her, as that they raised him to a greatness which he so well deserved, and could so well maintain. She was all zeal and rapture when any thing was to be done that could either express affection or show respect to him. She obeyed with more pleasure than the most ambitious could have when they commanded." Well might King William say to Archbishop Tenison,* when he came to administer consolation to him after his bereavement, "that he could not but grieve, since he had lost a wife who, in sixteen years, had never been guilty of an indiscretion."

The celebration of the virtues of this distinguished lady was not confined to the clergy of that church to which she belonged ; the non-conformist ministers readily joined in the grateful task. Funeral sermons were preached for her by the leaders of the two great divisions of dissenters, Dr Bates and Mr Howe. We shall give an extract from each.

"In the public worship of God," says Dr Bates, "she was a bright example of solemn and unaffected devotion. She prayed with humble reverence, heard the word with respectful silence, and with serious application of spirit, as duly considering the infinite interval between the supremacy of heaven and princes on earth ; that their greatness in its lustre is but a faint and vanishing reflection of the divine majesty. Her religion was not confined to the chapel ; but every day she had chosen hours for communion with God, of which he is the only discernor and rewarder. Some who are high in the world think it sufficient to pay a complimentary visit to God once a-week, and content themselves with the external service (though destitute of holy affections, which are

* The archbishop preached her funeral sermon in Westminster Abbey before both houses of Parliament.

the life of religion), or, at best, are satisfied with a few expiring acts of devotion ; but the good queen's conversation was in heaven. She was constant in those duties in which the soul ascends to God in solemn thoughts and ardent desires, and God descends into the soul by the excitations and influences of his Spirit."

Mr Howe, after enumerating her gifts and graces, thus proceeds :—" These rich endowments every way accomplished her for all the duties that belonged to her, whether in her Christian, conjugal, or political capacity ; which, if we consider together, the world cannot give an instance, for many by-past ages, of so much lost out of it in one person. When did Christianity lose so conspicuous an ornament, a king so delectable and helpful a consort, a kingdom so venerable and beloved a sovereign ?"

MRS BURY.

MRS ELIZABETH BURY, who was born in March 1644, at Clare, in the county of Suffolk, was the daughter of Captain Adam Lawrence, and Elizabeth daughter of Henry Cutts of Clare, a lawyer, eminent for his serious and peaceable character. Both of Mrs Bury's parents were excellent individuals; but she was soon deprived of her father's instructions and example, as he died 13th June 1648, shortly after she had completed her fourth year. Her mother, who died October 6, 1697, aged seventy-eight, had the satisfaction of witnessing the early piety of her daughter, whose conversion took place in the tenth year of her age. The benefit and comfort which she derived from thus beginning to "serve the Lord betimes," induced her to recommend religion to the young with great earnestness.

The incidents of Mrs Bury's life were few. She was married to Griffith Lloyd of Hemingford-grey, in Huntingdonshire, on the first of February 1667, when she was nearly twenty-three. Her husband was a gentleman of good estate and great piety, active and generous in spirit, and very zealous in reconciling differences among his neighbours; for, being himself of an amiable disposition, he could not endure to see others at variance. He and his wife had lived together with remarkable harmony fifteen years, when she was deprived of him by death on April 13, 1682. She lived an equal period without entering into a second union; but at last, in 1697, a few months before her mother's death, she married the Rev. Samuel Bury, a dissenting minister in Bristol, who survived her, and wrote memoirs of her life.

From an early period, this lady was remarkable for talent and ardour in the pursuit of knowledge. Her strong understanding fitted her to acquire, her excellent memory enabled her to retain, an acquaintance with various sciences. She learned the French tongue principally for the purpose of conversing with the Protestant refugees, to whom she was a steady friend and benefactress. But her favourite language was Hebrew, which she valued as the original dialect of the Old Testament; and, by long study, attained great proficiency in it. A collection of critical remarks upon the idioms and phrases of this ancient tongue was found among her papers after her decease. Every pursuit was made subservient to the better understanding of the Bible, which was always her favourite book. She also delighted greatly in Henry's Commentary, which she admired for its ingenuity, plainness, and devotion. She preferred practical to speculative theology; and the more close and searching any author was, he was the more valued by her. Her knowledge never made her proud or vain, as she always entertained a deep sense of the imperfection of all human acquirements, and especially of her own.

As an important mean of religious improvement, Mrs Bury adopted, about her eighteenth or twentieth year, the habit of keeping a diary; and finding much spiritual benefit from this practice, she frequently recommended it to others. In this journal she regularly recorded the varieties of her religious experience; the state of her servants, and others committed to her care; the uncommon events which happened to her, to any member of her family, or to the church in general; the kindness of Providence to her in temporal things; her merciful preservations in journeys; the substance of the books which she read, the sermons and conversations which she heard; her success with young persons, in whom she took great interest, and whom she endeavoured to instruct in religion by every means in her power; and various other circumstances which it might be tedious to enu-

merate. Unfortunately, her diary during nearly thirty years was written in shorthand, and consequently became useless to others after her death. The first portion of it which her husband was able to discover, was commenced in the year 1690, from which it continued to the end of her life. She always began the morning with God, dedicating to his glory her first and freshest thoughts, and imploring his blessing upon all the avocations of the day. She engaged in private reading, meditation, and prayer, before the time of family devotion, copying the example of the psalmist, who says, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." (Ps. v. 3.) After domestic worship she again retired to her closet, where she generally spent most of the forenoon. "She lighted her lamp," as she often expressed it, by reading the holy Scriptures, generally with her favourite exposition, Henry's Commentary. She was very diligent in comparing parallel passages, and thus obtaining the light which one text of Scripture throws upon another. She then poured out her soul in prayer, with a constant regard to the intercession of Christ; but often bitterly lamented her wanderings of mind and heart in that duty. She concluded her morning exercises with a hymn of praise; and then recorded all these incidents in her diary. Through the whole of the day she "walked with God," and closely scrutinized all her actions, avoiding the occasions of sin which offered themselves to her, watching over her heart, "setting a guard upon her lips," accustoming herself to spiritual conversation with others, and frequently lifting up her heart in ejaculatory prayer or praise. In the evening, as early as she could, she called herself to an account for all that she had done during the day, again committed to her journal whatever had occurred; and after engaging in private prayer, joined the family in their evening devotions. Such was her regular course of spending the day.

While such was the holy manner in which she spent

other days of the week, it is not wonderful that the Sabbath was kept by her in the most becoming way. She was very uneasy if her worldly business was not despatched on Saturday at a sufficiently early hour to allow her to devote some time to preparation for the weekly festival. On it she endeavoured to awake with pious impressions, and possess her mind at first with suitable thoughts; she then engaged in secret prayer to fit her for the various duties of the day; after which she read and reflected, until the hour of family devotion. When that was over, she again sought her chamber to read, meditate, and pray; and, in her supplications at the "throne of grace," always remembered the minister, beseeching God to grant him assistance and success in his labours. She was always in good time for church, and took care that her whole family should accompany her. After the public services were concluded, she withdrew for meditation; and then examined her servants upon the discourses which they had heard, impressing upon them the necessity of deriving spiritual benefit from them. Before evening prayers she again retired to her closet to engage in private communion with God. In the prospect of joining in the sacrament of the Lord's Supper, she instituted a rigorous inquiry into the state of her soul; confessing and bewailing her sins, and praying for strength to be more consistent and spiritually-minded in future. So strict was she in guarding against "eating and drinking unworthily," that the season of the sacrament was generally a time of "great refreshing from the presence of the Lord."

No spiritual exercise gave Mrs Bury greater delight than prayer, with reference to which she used to say, that "she would not be hired out of her closet for a thousand worlds." She wondered that any persons could live without this devotional exercise, declaring that they deprived themselves of one of the greatest privileges which was ever vouchsafed to the children of men. She possessed an extraordinary gift of supplication, as was frequently remarked by the members of

her household, when she conducted their devotions in the absence of Mr Bury, and by her husband himself, when, upon some particular occasions, they prayed together in private. He said, that at such seasons he was "struck with wonder at the freedom and aptness of her language, at the warmth and vigour of her affections, at her humble confidence in God, and at her strong expectations of blessings from him."

One who delighted so much in prayer was not likely to commence any work of importance without engaging in it. She never took any person into her service without previously asking God's direction and blessing; and when she engaged her domestics, she made them acquainted with the strictly religious habits of her family, to which they were expected to conform. She "watched for their souls, as one that had to give an account;" and frequently inquired into their religious state, instructing, warning, reproofing, and encouraging them as she saw occasion. Her zealous efforts for their spiritual good were blessed to the eternal welfare of several of her domestics. She never parted with any one without the most serious reflection; and, when she had determined to send her away, she used to take her into her closet, and there give her serious admonitions about her future conduct, in order that she might prove acceptable in other families.

This pious woman was a great enemy to flattery; she never practised it herself, and was exceedingly displeased with any one who attempted to gain her favour by compliments. She thought that, as evil speaking moved men to sin, so improper silence left them in it; and therefore often took the liberty of reproofing others for their vices, being far more anxious for their ultimate benefit than for their temporary good will. Although some resented this freedom, others were so much affected by the judicious kindness of her manner even when finding fault, that they thanked her at the time, and esteemed her more highly ever after. Nor was she more desirous of giving than of receiving reproof. She regarded those persons as

her truest friends, who most faithfully reminded her of her besetting sins ; and acknowledged her obligations to them when they administered rebuke. Her kindness to the sick and poor was in perfect unison with her other Christian graces ; she ministered alike to their temporal and spiritual necessities.

From the time of her conversion to the end of her life, Mrs Bury was occupied in preparation for death, judgment, and eternity. As a means of maintaining a constant remembrance of the great work which she had to do, she caused a motto to be engraved in her closet in Hebrew characters, "Thou God seest me ;" hereby intimating her consciousness of the presence of her Maker and Judge, and of the awful reckoning which he would one day make with her. About the twentieth year of her age it pleased the Almighty to give her sure evidence that she was accepted in Christ ; and from that time till her death, a period of fifty-six years, she lived in the confirmed and comfortable hope of eternal bliss. For a long time before her decease, the increasing weakness of her body reminded her of her mortality, and she continued always waiting for her dismissal to glory. On the 3d of May 1720, as she and her husband had just entered into a friend's house, where they were to have dined, she was seized with a severe pain in one of her ears, which occasioned immediate deafness ; and, as she was now unable to converse, she requested leave to return home. This privation continued to exercise her patience, and she was shortly after attacked by a pleuritic fever, which was succeeded by a lethargy ; the latter disorder in a great measure depriving her friends of the pious remarks which they had expected to hear from her deathbed.

In former illnesses, when she thought herself in danger of death, although naturally of a timorous disposition, she completely triumphed over all fear of the last enemy, and frequently exclaimed, "O death, where is thy sting ? O grave, where is thy victory ? Thanks be to God, who giveth me the victory through my Lord

Jesus Christ." In this her last sickness she had the same strong faith and steady hope as before, but a more difficult passage out of life than had been anticipated. Her friends inferred from her continual groanings, that her sufferings were intolerable ; but, when she was asked concerning them, she generally replied, " I feel little pain, but great restlessness." The nature of her disease prevented her from saying much ; but whatever she uttered was rational and spiritual. She was not only calm but cheerful. " O my God," said she, " I wait for thy salvation." " This day I hope to be with Christ in paradise." " The promises of God are all yea and amen in Christ Jesus ; and here my faith lays hold, and keeps its hold." On the 11th of May she entreated her friends to detain her no longer by their prayers, but resign her into the hand of God ; " which," says her husband, " we did with as much earnestness as ever we had asked her life before." About ten o'clock that night she expired without a sigh or a groan ; having on her countenance the most pleasant smile that had ever been observed there. Thus " slept in Jesus" a woman, of whom it may be said, in the words of Jeremy Taylor respecting Lady Carbery, that she was " not of a common, but of an exemplary piety." Like " the beloved Persis," she " laboured much in the Lord."

Her funeral sermon was preached by an old and valued friend of her husband, the Rev. William Tong, whose discourse was published along with the Memoirs drawn up by Mr Bury. In a letter prefixed to it, and addressed to her afflicted partner, the author thus remarks,—" Hers is a life that will condemn the world. It is a life which will convict and put to shame many whose hearts are right with God, and who will by it be made sensible of their own failings. While they blush for these, they will rejoice at the discovery of such beauties of holiness and riches of grace." Dr Watts composed an elegy upon her death, which he requested Mr Bury to accept, " as a tribute paid to the memory of so uncommon a virtue, and a life of piety so sublime."

In the first extract from Mrs Bury's diary, which her husband gave to the world, there is the following interesting passage, expressive of the steadfastness of her faith. The date of it is ascertained to have been the 27th September 1690, when she was in her forty-seventh year, and in the state of widowhood. "As I have chosen God for my portion, so I stand by my choice, and rejoice in it above all the world; and, through his grace assisting me, I resolve never to forsake him, though I die for it, which I shall never do without extraordinary aids, having no natural courage. I have chosen the path of God's precepts as the means of obtaining this end, and have deliberately, entirely, and joyfully given myself to Jesus Christ, the way, the truth, and the life, and his love I prefer to all the world; and, by many sweet, though too short experiences, I have found his love lifting up my heart above all earthly enjoyments, and sometimes making it joyful under pain and trouble, which has hinted the power of his prevailing love, and made me hope it will cast out fear, if he call me to martyrdom."

Nearly six years afterwards we have the succeeding delightful record of her experience. "August 4th, 1696. O, how much better than life, or any thing in life, is the loving-kindness of God, so sweetly, so evidently, so abundantly manifested to my soul this morning! Lord, how free, how full, how humble and ingenuous my confessions, when thine Holy Spirit indites them, and grants me his assistance! what a view of sin! what melting shame and sorrow! what tears of love! what delight! what panting after more grace! what calm and joyful acquiescence in what was once dreaded discipline! what cheerful unreserved resignation! Lord, how long have I struggled in vain for what thou hast given me of thy free bounty in one hour! Lord, keep it ever on my heart!"

Under the date of 25th October 1706 we find the following entry in her journal. "I set closely to examine my state, and begged of God to discover whatever mis-

take I might have been under in my former trials, which I reviewed. Mr Vines distinguishes the true Christian from the hypocrite by the following marks. 1. A true Christian's hatred against sin, and his liking to God, arise from an inward nature or principle. Lord, my conscience does not reproach me when I say, I hate the whole species of sin, and whatever appears sinful to me ; I love the whole law of God, and my soul pants daily for more conformity to it. 2. The inward man of a Christian is made up of Christ. Lord, thou knowest that the little knowledge of faith in Christ and tastes of Christ which I have experienced, have made me hate and mourn for sin, and love Christ ; and that I fight against sin in his strength. I have known the teachings of God, and love my adorable Lord Jesus Christ for himself. My repentance and sorrow for sin are most pungent when I am under the power of love. I desire grace for service as well as for salvation. 3. True grace casts out self-love. Grace comes from and draws the soul into union with Christ. Lord, I love my soul and body when they love and serve thee. I hate that either should dishonour thee. I am willing to deny myself any thing for thee ; yet I fear too much indulgence of myself by sloth and love of ease. 4. To love and seek God for himself, is above the power of all common gifts. O Lord ! thou hast enabled my soul to love thee for thy glorious excellencies and perfections, as well as for thy redeeming love, though not always so distinctly as I would. From these and such like evidences, upon the most diligent search that I can make, I dare not but conclude that I am a sincere Christian, and no hypocrite."

August 17, 1707. Before partaking of the Lord's Supper, she thus writes :—"I go to this holy feast for increase of faith ; that I may more clearly apprehend divine truths, and be more distinct and firm in the assurances of them ; that my consent to the covenant may be more free, resolved, and delightful ; that my love may be more inflamed ; and that I may be more patient in suffering, and more diligent in doing the will of God,

I depend on the all-sufficient grace of God for strength in every duty, for wisdom to direct me, and for victory over sin and temptation. Help, Lord, under all affliction, and in my last change! Strengthen my faith, patience, and diligence by this ordinance!" 1720. January 1. "I ended the last and began the present year in extremity of pain. After a long waking night, I could not fix my mind on any thing with comfort till past four in the morning, when I surrendered myself afresh to God, and begged healing for my diseased soul. I rose at six, in much pain, entreated of God to reconcile me to his discipline, and show me wherefore he thus contends with me. Not long after, I had some ease, and was carried in a chair to the house of God, where I gave thanks, and experienced a joyful day. Lord, pity and heal my soul, and prepare me for glory! O, make haste, my beloved, and end those days of sin and sorrow to a poor distressed worm that longs to be with thee."

The correspondence of this excellent woman is remarkable for the sound judgment and fervent piety which it manifests. The following is an extract from a letter addressed to a young friend, containing directions how to instruct a child:—

"I am glad that your brother can so prettily divert you. I wish you wisdom and love to instruct him. Be very watchful over his conversation; and whatever you find faulty in him, show him the evil of it rather than charge him with it, lest you put him upon lying to hide his guilt. Let him see that you love him before you chide him, and that you are ready to conceal or excuse his tolerable faults. Be very frequent, but not tedious, in your instructions. Often open the nature and inculcate the necessity of prayer for all we want, and the encouraging promises of God that he will hear us. Lisp to your brother in his own language what he prays for by his form, and labour to excite in him a sense of his sad state by sin, greater desires after grace, and fuller resolutions and endeavours after the life and power of godliness. Let some part of his catechism be daily recited,

and what he most imperfectly repeats be said at his going to sleep and at his first waking. Talk over the sermons you hear together in language adapted to his capacity, and fail not to beg of God a blessing upon all your labours, or else you will do little to purpose. If God make you instrumental in the conversion of your brothers and sisters, it will be a great honour and comfort, and will produce the strongest union among you. Take special care of those who are in the greatest danger. Imitate your godly impartial mother, who, though she loved all her children alike, yet would often say, 'If she knew to which child she had conveyed most of her sinful nature, she would pity and endeavour the help of that child most.'"

The following reflections upon spiritual declension are extracted from another letter:—

"A declining state is incident to the best, and therefore to be feared by all. How shamefully have some of our acquaintance stained their families, and whither have their gradual declensions at last brought them! I know there are many who assert a total apostasy from true grace; but you and I have been taught better, and can comfortably conclude, from God's unchangeable love, decree, and almighty power engaged for perseverance, and from our union to Christ, and his constant intercession for us, that the habits of true grace cannot be lost; but, alas! what abatements may there be in the degrees and exercise, in the life and strength of it! And how sad and deplorable is such a case! Who can but pity a robust body reduced to a skeleton by a pining consumption! And is less pity due to souls declining in their graces, when ardent love, strong desires, humblest mournings, liveliest joys, are all withering, or choked with a confluence of worldly cares or pleasures? Ah! the sadness of this state! May I never weep over any of my dear relations in such a case! The best are apt to decline in duty, in their love and affection to it, and sometimes find a sad distance from God, an estrangement from him, and a shyness of him in prayer, which yet

before has been the delight and relief of their souls. Surely the restraining prayer is a very sad mark, and when our hearts do not joyfully answer the call of God to seek his face. And it is little better when our wandering spirits are not watched, called in, and made to ply their work, but flies light upon the sacrifice that used to flame. Nay, if but our cheerfulness in duty should abate, how heavily shall we drive! If what was once our delight becomes our task and burden; if after duty there is no advantage, no greater nearness to God, no fuller resolutions, no more humble resignation, how weary shall we quickly be of our choicest happiness, for the enjoyment of some inferior good, or, what is worse, some foul corruption, which our treacherous hearts have secretly fallen in love with, while yet we profess to be entirely the Lord's! There are in the best such remnants of sin as ever incline to apostasy; for none are so completely sanctified but the flesh is still 'lusting against the Spirit;' and indwelling-sin is an active principle, very importunate, and not easily to be denied. The temptations too of Satan are always assaulting, and our own corruptions are ever ready to side with them; yea, God's just desertions often concur, for, though he does not withdraw his love and care, yet, for our neglects, he often may and does suspend his influence and assistance,—and then, what are we? Let me entreat you not to lose these hasty lines till you have tried your present case, whether you are growing or declining. If grace withers, I am sure comfort must do the same. If this be your condition, remember whence you are fallen, and 'repent and do your first works,' and lay fresh hold upon the great Redeemer. If your case be better, bless God, and rejoice my soul in letting me know it."

RACHEL, LADY RUSSELL.

THE subject of this biography was the second daughter of Thomas Wriothesley, earl of Southampton, by his first wife, Rachel de Rouvigny, descended from a noble Huguenot family. The earl was eminent alike for his talents and his attachment to the royal cause during the civil war; and although anxious to embrace every opportunity of concluding an honourable peace between the contending parties, he was so far from indifferent to the interest of Charles, that he, among others, offered his own life to preserve that of his sovereign, on the plea that he had been one of his advisers, and was therefore a proper object for the popular fury. He rejected every attempt made by Cromwell to gain him over; and, according to Burnet, remitted large sums of money to Charles II. during his exile. At the Restoration, he was made Lord High Treasurer; but though he filled that office with ability and integrity, he was no favourite with his dissolute master, as he refused to stoop to the meanness which then formed a passport to royal favour. He died in 1667, leaving three daughters, two by his first, and one by his second marriage. Elizabeth, the eldest of the three, married Edward Noel, son of Viscount Campden, afterwards created Earl of Gainsborough; the youngest became the wife, first of Joceline Percy, the last Earl of Northumberland, and next of the Duke of Montague. Rachel, who was the second in the order of birth, came into the world in 1636, and had the misfortune to lose her mother in infancy. Of her early years little is known; but, at the age of seventeen, she was married to Francis, lord Vaughan, eldest son of Richard,

earl of Carbery, and of the admirable lady so well known as the hostess of Jeremy Taylor. She gained the affection of her husband's family by an exemplary discharge of her connubial duties. In the year 1665, she became a mother, but her child died shortly after, and she had no further family by his lordship. The death of that nobleman took place after no long interval; when she went to reside with her sister, Lady Elizabeth Noel, at the estate of Titchfield in Hampshire, to which she had succeeded as Lord Southampton's eldest daughter.

It is not known at what time Lady Vaughan's acquaintance with the gentleman with whom she was to form a second union commenced. He was then only a younger brother, and she inherited considerable property by the death of her father, so that, in a worldly point of view, the advantages of the connexion were chiefly on the side of the former. Their marriage took place about the end of 1669; but the lady retained her former title till about eight years afterwards, when, by the death of her husband's elder brother, she became entitled to the style of Lady Russell. By her second marriage, she had only three children, one son and two daughters.

During fourteen years, she is said to have enjoyed a domestic happiness which has seldom been equalled. She indeed realized to her husband the words of the poet,

"A guardian angel o'er his life presiding,
Doubling his pleasures, and his cares dividing,"

and he repaid her love with equal affection. They were seldom separated; but, during the brief seasons of absence, a correspondence was maintained, of which several specimens (chiefly however the letters of Lady Russell) have been preserved, extending from 1672 to 1682. These epistles are characterized by the good sense, tenderness, and piety, for which their writer was so remarkable; embracing every variety of incident from

important political intelligence to such domestic news as the following :—"The girls were fine in remembrance of the happy 29th of September ;* and we drank your health after a red-deer pie, and at night your girls and I supped on sack-posset,—nay, master† would have his room, and for haste burnt his fingers in the posset ; but he does but rub his hands for it." She thus expresses herself on one occasion :—"My best life, you that know so well how to love and to oblige, make my felicity entire, by believing my heart possessed with all the gratitude, honour, and passionate affection to your person any creature is capable of, or can be obliged to ; and this granted, what have I to ask but a continuance (if God see fit) of these present enjoyments ?—If not, a submission, without murmur, to his most wise dispensations and unerring providence,—having a thankful heart for the years I have been so perfectly contented in. He knows best when we have had enough here. What I most sincerely beg from his mercy is, that we both live so as, whichever goes first, the other may not sorrow as for one of whom they have no hope. Then let us cheerfully expect to be together to a good old age ; if not, let us not doubt but he will support us under what trial he will inflict upon us. These are necessary meditations sometimes, that we may not be surprised above our strength by a sudden accident, being unprepared." This passage, so full of sober piety, acquires an interest from the severe affliction to which the author of it was afterwards exposed.

During the period which we have indicated above, the chief sorrow which Lady Russell was called upon to endure was the death of her sister Elizabeth, which occurred in 1679. The opposition of her husband to the court had sometimes occasioned her considerable anxiety, and a curious proof of the insecurity of the times is afforded by a postscript to one of her letters. "Look to your pockets, a printed paper says you will have

* Lord Russell's birthday.

† Her son.

fine papers put into them ;—and then witnesses to swear." But, till the year 1683, he was placed in no real danger. At that period, six leaders of the popular party formed themselves into a council, for the purpose of consulting upon the measures requisite to be taken in order to check the despotic proceedings of the king and his brother the Duke of York. These individuals were the Duke of Monmouth, Lord Russell, Lord Essex, Lord Howard, Algernon Sidney, and John Hampden, grandson of the celebrated patriot of that name. It unfortunately happened, that at the same time Lord Shaftesbury was concerting measures of a much more violent description, employing as his tools some of the old officers of Cromwell's army, who went so far as to project the assassination of Charles and his brother. An accidental meeting with two of these desperadoes at the house of a wine-merchant, in whom he confided, proved fatal to Lord Russell, for they became witnesses against him, in order to save their own lives ; the plot having been previously disclosed to government by another of those concerned in it. Five of the members of the council were arrested ; Monmouth alone escaped. Lord Howard, in hopes of pardon and reward, confessed all that he knew of the intentions of his confederates ; and the crown-lawyers, in order to cut off Lord Russell, whose patriotism rendered him very obnoxious to government, strained the statute of high treason, and procured from a packed jury the condemnation of the noble prisoner.

When her husband was arrested, Lady Russell endeavoured by every means in her power to cheer his confinement. On the day of his trial, she accompanied him into court ; and when the attorney-general told him, that he might employ any of his servants in waiting to take notes of the evidence for his use, he replied, that he needed no assistance, except that of the lady who sat by his side. At these words, the spectators looked to see who this lady was, and recognising in her the daughter of the good Earl of South-

ampton, thrilled with sympathy for her unfortunate position. After Lord Russell's condemnation, she went and threw herself at the feet of the king, pleading the merits and services of her father as a mean of procuring the commutation of the sentence. She pled in vain. Charles, influenced, as some writers assert, by the urgent request of his brother James, in whose eyes Lord Russell, as a steady Protestant, appeared very dangerous, refused to grant her petition, and is said to have told her that he dared not pardon her husband, whom he knew to be his mortal enemy. The noble prisoner had explicitly and earnestly denied all participation in any design upon the king's life ; and it is probable that the words of his majesty were merely intended as a plausible pretext for refusing the prayer of a lady whose virtues had made a strong impression in her favour.

Other efforts were made to save his lordship. Paternal affection induced the Earl of Bedford to offer the Duchess of Portsmouth, the king's mistress, the sum of £100,000, if she would procure his pardon ; but this attempt likewise proved unavailing. Lord Russell rejected two proposals of his attached though dissipated friend Lord Cavendish, who offered either to stay in prison for him, while he withdrew in his clothes, or to attack the guard who should convey him to the place of execution, and thus give him an opportunity of escaping, which the populace would have cordially facilitated. He also refused to consent to the advice of Drs Burnet and Tillotson, who tried to prevail upon him to acknowledge to the king that subjects had in no case a right to resist the throne. He was too noble-minded to purchase life by endangering his friends, or by compromising his principles.

Finding all efforts to procure her husband's pardon unavailing, Lady Russell devoted herself to the office of cheering, by affectionate attention, the short remainder of his earthly existence. Nor was he insensible to her rare constancy and kindness. A few days before his execution, when she had left his apartment, he re-

marked, that "the parting with her was the greatest thing he had to do, for he feared she would hardly be able to bear it: the concern about preserving him filled her mind so now, that it in some measure supported her, but when that was over he was apprehensive that the strength of her affection would endanger her health. On the Thursday, when she was gone to endeavour to procure a reprieve till Monday, he said, that he wished she would give over beating every bush, and running so about for his preservation; but, when he considered that it would be some mitigation of her sorrow, if she left nothing undone that could have given any probable hope, he acquiesced. Dr Burnet, who attended his lordship as chaplain, relates these circumstances, and adds, "I never saw his heart so near failing him as when he spoke of her; sometimes I saw a tear in his eye, and he would turn about and presently change the discourse."*

On the day previous to his death, Lord Russell received the sacrament from Dr Tillotson with much devotion. In the afternoon, her ladyship brought his children to take leave of him, which he did affectionately, but without losing his composure. At the same time, he bade farewell to several of his friends who had come to see him. Lady Russell returned alone in the evening, and spent a considerable time with him; nor did she finally leave him till about eleven o'clock. After she was gone, he said to Dr Burnet, "Now the bitterness of death is past," and then spoke at considerable length of her constant affection, and that magnanimity of spirit which prevented her from desiring him to do a single base thing in order to preserve his life. He said, "there was a signal providence of God in giving him such a wife, where there was birth, fortune, great understanding, great religion, and great kindness to him." He mentioned to his chaplain that "he felt none of those transports which some good people felt; but he had a fixed calm in his

* History of his Own Times.

mind, no palpitation of heart, nor trembling at the thoughts of death."

Next morning, at ten o'clock, the sheriffs called him to go to execution. Lord Cavendish, kind to the last, waited below to take leave of him; and the prisoner, after tenderly embracing him, earnestly entreated him to pay a greater regard to religion, telling him, that he felt it now to be his greatest comfort and support. Drs Tillotson and Burnet accompanied him to the scaffold. He was occupied in singing psalms a great part of the way, and said, that "he hoped to sing better very soon." Observing the great crowd of people, he expressed his trust that he should soon behold a better assembly. After arriving at the place of execution, which was in Lincoln's Inn Fields, he delivered to the Sheriff a paper, in which he professed his attachment to the Church of England; his hatred of popery as an idolatrous and bloody religion; his desire to exclude the Duke of York from the throne, as an enemy to the established creed; and his abhorrence of the designs of those who aimed at the death of the king. He concluded with the following pious sentences:—"The will of the Lord be done, into whose hands I commend my spirit, and trust that thou, O most merciful Father, hast forgiven all my transgressions, the sins of my youth, and the errors of my past life, and that thou wilt not lay my secret sins and ignorances to my charge, but wilt graciously support me during that small time of life now before me, and assist me in my last moments, and not leave me then to be disordered by fear, or any other temptation, but make the light of thy countenance to shine upon me. Thou art my sun and my shield, and as thou supportest me by thy grace, so I hope thou wilt hereafter crown me with glory, and receive me into the fellowship of angels and saints, in that blessed inheritance purchased for me by my most merciful Redeemer, who is, I trust, at thy right hand, preparing a place for me, and is ready to receive me; into whose hands I commend my spirit!" This paper is still preserved at Woburn Abbey, in letters of

gold. Lord Russell was beheaded on the 21st of July in the year 1683.

A few days after her husband's death, ascertaining that the genuineness of the paper now mentioned was denied by the minions of the court, Lady Russell took the decided step of addressing a letter to the king, in which she amply vindicated the memory of the illustrious deceased from the attack thus made upon it. But though she had displayed the most heroic magnanimity during his trial and imprisonment, and, subsequently to his execution, showed herself the faithful guardian of his reputation, she possessed too much tenderness of heart to be exempted from feeling deeply the loss which she had sustained.

She survived the noble object of her affections about forty years; but they were years of constant widowhood, not less in form than in spirit. She lived for the most part in retirement, devoting herself with great earnestness to the education of her children until they grew up. She was accustomed to observe three days every year as seasons of especial meditation and prayer; these were the 26th June, the 13th and the 21st of July, the anniversaries of her husband's arrest, trial, and execution. For a long period after her sad bereavement, a vein of tender melancholy pervades her correspondence; and the chief consolations which she possessed, appear to have been the hope of rejoining him in glory, and the affection of the dear pledges of their mutual love.

Her affliction naturally excited deep and general commiseration, and her pious friends kindly strove to enable her to bear her heavy burden, by suggesting the various sources of consolation afforded by the Gospel. Among the sympathizing letters which she received upon this occasion, that written by John Howe is especially deserving of notice. It is probably the noblest epistle of the kind in any language;* and, of itself, would fully

* It is perhaps only to be rivalled by the letter of Jonathan Edwards to Lady Peperel.

warrant the high eulogium pronounced upon him by his biographer, Mr Rogers, who says, "None can peruse his writings without feeling that his mind was habitually filled with the contemplation of that peculiar but truly divine character, that comprehensive and all-pervading excellence, the ultimate development of which, in those who embrace Christianity, is the design of the mysteries it reveals, and of all the powerful motives by which it prompts to action." Howe withheld his name, but the style of his letter betrayed its author; and Lady Russell sent him an acknowledgment of his kindness, telling him, that "he must not expect to be concealed." This masterpiece of evangelical consolation is much too long to be inserted entire, but we cannot deny ourselves the pleasure of quoting a portion of it.

After acknowledging the admirable behaviour of Lady Russell at the period preceding her husband's death, and remarking, that "while that amazing calamity was approaching, and stood in nearer view, nothing that was fit, or wise, or great, was omitted, nothing indecent done;" he goes on to remind her of the rich consolations provided by the Gospel for pious mourners, of the far greater causes of joy than of grief possessed by such individuals, and of the intention of God to draw his people nearer to himself by taking away sources of earthly pleasure. He thus illustrates the sovereignty of God in disposing of his creatures according to "the counsel of his own will." "We ought to consider in every case, principally that which is principal. God did not create this or that excellent person, and place him for a while in the world, principally to please us; nor, therefore, doth he take him away, principally to displease or punish us; but for much nobler and greater ends, which he hath proposed to himself concerning him. Nor are we to reckon ourselves so little interested in the great and sovereign Lord of all, whom we have taken to be our God, and to whom we have absolutely resigned and devoted ourselves, as not to be obliged to consider and satisfy ourselves, in his pleasure, purposes, and ends,

more than our own, apart from his." He next exhorts her to contemplate the happiness of that state into which her lord had been removed.

"Let, I beseech you, your mind be more exercised in contemplating the glories of that state your blessed consort is translated into, and which will mingle pleasure and sweetness with the bitterness of your afflicting loss, by giving you a daily intellectual participation (through the exercise of faith and hope) in his enjoyments. He cannot descend to share with you in your sorrows; you may thus every day ascend and partake with him in his joys. He is a pleasant subject to consider; a prepared spirit made meet for an inheritance with them that are sanctified, and with the saints in light, now entered into a state so connatural, and wherein it finds every thing most agreeable to itself. How highly grateful is it to be united with the true centre, and come home to the Father of spirits! To consider how pleasant a welcome, how joyful an entertainment he hath met with above; how delighted an associate he is with 'the general assembly, the innumerable company of angels,' and the 'spirits of just men made perfect;' how joyful a homage he continually pays to the throne of the celestial King!

"Will your ladyship think that a hard saying of our departing Lord to his mournful disciples, 'If ye loved me, ye would rejoice that I said I go to the Father; for my Father is greater than I?' As if he had said, he sits enthroned in higher glory than you can frame any conception of, by beholding me in so mean a condition upon earth! We are as remote, and as much short in our thoughts as to the conceiving the glory of the Supreme King, as a peasant, who never saw any thing better than his own cottage, from conceiving the splendour of the most glorious prince's court. But if that faith, which is 'the substance of things hoped for,' and 'the evidence of things not seen,' be much accustomed to its proper work and business,—the daily delightful visiting and viewing the glorious invisible regions; if it be often conversant

in those vast and spacious tracts of pure and brightest light, and amongst the holy inhabitants that replenish them; if it frequently employ itself in contemplating their comely order, perfect harmony, sublime wisdom, unspotted purity, most fervent mutual love, delicious conversation with one another, and perpetual pleasant consent in their adoration and observance of their eternal King;—who is there to whom it would not be a solace to think, I have such and such friends and relatives (some perhaps as dear as my own life), perfectly well pleased and happy among them!* How can you love, madam (so generous a love towards so deserving an object)! how can it but more fervently sparkle in joy for his sake, than dissolve in tears for your own!"

Mr Howe next counsels her to avoid excess of grief, for the sake of her children, and the purpose of taking care that no reproach be brought upon the Christian faith; and concludes by telling her, that although he deemed it proper to conceal his name, he was one "who scarce ever bow the knee before the mercy-seat without remembering" her affliction.

It is impossible to read this letter of the great non-conformist divine, without the highest admiration of his character, and the deepest reverence for "that expansive spirit of Christian benevolence" which prompted him to address a consolatory epistle to a lady, 'known to him (to borrow Mr Rogers' words), only as she was known to all the rest of the world, by the fame of her unutterable sorrows.'† His letter produced a correspondence

* " 'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."

The Christian Year.

† This distinguished writer makes the following beautiful remarks, in connexion with the letter just quoted. "Is it fanciful to suppose, that in heaven (where the methods of the Divine Providence, and the complicated system of means and instruments it has adopted, will, there is every reason to believe, be explained to us) one source of delight to many, will be the grateful discovery that on earth they have had unknown

with Lady Russell, and an intercourse with the noble family of Bedford, which continued till his death.* In the year 1695, he gave to her a proof of his most sincere regard, by dedicating to her his Funeral Sermon for Queen Mary, entitled, "Heaven a State of Perfection."

The sentiments, so eloquently expressed by Howe, must, when her ladyship possessed sufficient calmness of mind to attend to them, have poured the balm of true consolation into her wounded spirit. But, while her heart was yet bleeding from the recent loss of her husband, she needed the services of a Christian friend, who had felt aright the words of the royal preacher: "It is better to go to the house of mourning than to the house of feasting;" and who, from kindness of disposition and intimacy of acquaintance, would be constantly ready to supply her with reasons and considerations tending to abate the excessive indulgence of a grief which might be fostered by

friends; friends who have interceded for them in secret; friends who, in these, the highest exercises of charity, as well as in those of a more ordinary benevolence, have not suffered their 'left hand to know what their right hand did!'

* While Howe was at Utrecht in 1687, he wrote to Lady Russell, making certain overtures of "an advantageous marriage" between the widow of a Mr Lloyd, a lady of great fortune and accomplishments, and Mr (afterwards Lord) Edward Russell, *then* eldest son of the Earl of Bedford. She answered his letter, which she valued very much "as a kind testimony of his remembrance," but esteemed still more highly as a proof of his "zeal to do good to that family she had known so true content in, and was entirely dedicated to." The proposed marriage subsequently took place "with much happiness to both parties." This was not the only occasion on which Howe was employed to assist in forwarding nuptial connexions. He was commissioned by Sir Josiah Child, a wealthy merchant, to propose a marriage between his granddaughter, Lady Henrietta Somerset, and the only son of Lady Russell; but this negotiation was unsuccessful. In a letter addressed to the Duke of Bedford's chaplain, which Mr Rogers has published in his *Life of Howe*, from the MSS. in the Library at Woburn Abbey, there is some reference (as his biographer surmises) to his efforts to bring about the marriage which really took place between Lady Russell's son and Elizabeth, daughter and co-heiress of John Howland, Esq., of Streatham, who brought to her husband a princely fortune.

the retirement recommended alike by inclination and decorum. Such a friend the noble widow found in the Rev. Dr Fitzwilliam, who had been her father's chaplain, and afterwards officiated in that capacity to the Duke of York. He held two valuable preferments as rector of Cottenham, in Cambridgeshire, and canon of Windsor, which he resigned at the Revolution, being unable, from conscientious scruples, to take the oaths to William and Mary. Although opposed in political opinion to Lord Russell, he had, on his trial, cheerfully borne testimony to the excellence of his private character ; and he now kept up a close correspondence with the daughter of his former patron, administering to her the consolations of the Gospel, with a faithfulness, a kindness, and an unweariedness, which deserved and obtained her warmest acknowledgments. Well might she say in a letter to him, " I take your life, good doctor, to be a continual doing good to souls." When this excellent clergyman died in 1696, he directed his executors to return Lady Russell's letters to her, with a request that she would allow them to be published for the benefit of the world. This she was too modest to permit in her lifetime, nor was it till a quarter of a century after her death, that her correspondence with the rector was made public. As her mind became more composed, she began to take a greater interest in what was passing around her ; and accordingly these letters furnish, not only the chief materials for her own biography, but a variety of interesting details about the occurrences of a highly important period of English history.

In the first letter to her reverend correspondent, after her husband's death, the pious lady writes as follows : " I know I have deserved my punishment, and will be silent under it, but yet secretly my heart mourns, too sadly I fear, and cannot be comforted, because I have not the dear companion and sharer of all my joys and sorrows. I want him to talk with, to walk with, to eat and sleep with ; all these things are irksome to me now ; the day unwelcome, and the night so too ;

all company and meals I would avoid, if it might be ; yet all this is, that I enjoy not the world in my own way, and this sure hinders my comfort ; when I see my children before me, I remember the pleasure he took in them ; this makes my heart shrink. Can I regret his quitting a lesser good for a bigger ! Oh ! if I did steadfastly believe, I could not be dejected. For I will not injure myself to say, I offer my mind any inferior consolation to supply this loss. No, I most willingly forsake this world, this vexatious, troublesome world, in which I have no other business than to rid my soul from sin, secure by faith and a good conscience my eternal interests, with patience and courage bear my eminent misfortunes, and ever hereafter be above the smiles and frowns of it. And when I have done the remnant of the work appointed me on earth, then joyfully wait for the heavenly perfection in God's good time, when by his infinite mercy I may be accounted worthy to enter into the same place of rest and repose, where he is gone, for whom only I grieve."

To this letter, which in so artless and unreserved a manner disclosed the conflict in Lady Russell's mind between natural impatience under affliction and submission to the will of God, Dr Fitzwilliam returned a most suitable reply, in which he touched her wound with a gentle, but a very faithful hand. After acknowledging the greatness of the loss which she had sustained, he thus proceeds : " I must add, your thoughts may dwell too long upon that disconsolate theme, and so prejudice both your body and your soul, your natural life and your spiritual ; for, as the sense is hurt with conversing too long with a vehement object, though it pleaseth the eye, for example, by gazing too much or too long upon light, so may the mind, by a continual meditation on grief, though it is delighted with the contemplation, and the body so macerated as not only to be made unserviceable to the mind, but to render that so to herself.

" This way I am afraid you offend ; and then it is,

when your thoughts have been saddened to a great degree by a long fixation on the doleful object, I suppose that they pass into black and dismal ones of questioning God's providence and a future state, the devil facilitating the passage, which almost seems natural with his suggestions then.

"And yet, while he is busy to amuse you with these, God's grace, as you most christianly observe, powerfully steps in to correct them, by putting you upon humbling yourself for the rising, or his injection of such impiety, and enables you to concur with that motion, in having a kind of hatred and detestation of yourself for them. In this sense, God brings good out of evil, and, as I remember, the devout St Austin, in his Confessions, mentions this as the benefit of sin repented of. He means, that it begets humility ; and no doubt but God permits many exalted Christians, in the degrees towards perfection, to fall sometimes into some gross scandalous sin to abate their more dangerous spiritual pride. I do not charge such imaginations as these, when they enter into your mind, but that yields not its consent to them, as direct downright sins ; nor are you, madam, to do so ; but, however, you are to lament them, as you do, as the unhappy effects of corruption, and endeavour immediately to suppress them, and reject them with disdain." Dr Fitzwilliam then exhorts her to reflect much on the vanity and unsatisfactory nature of every earthly enjoyment, and to fix her attention more on the pleasures which are "at God's right hand for evermore."

Much as Lady Russell valued the spiritual counsels of this excellent clergyman, she knew that she required a religious adviser, who might reside constantly with her, and devote to her improvement his whole time, instead of one who could only snatch occasionally an hour for correspondence from the various engagements of a parochial minister. She thus expresses to the good doctor her wishes respecting a chaplain ; being like her father and husband, though a firm, yet an unbigoted adherent to the English church. "I approve with you the

Church of England, the best church, and best offices and services in it, upon the face of the earth, that we know of; but, sir, I shall covet a chaplain so moderate, as not to be impatient and passionate against all such as cannot think so too, but of such a temper as to be able to converse peaceably with such as may have freedom in my family, though not of it, without giving offence, and I take it to be the best way of gaining good people to our opinions.”*

Lady Russell had solemnly promised to her husband to watch over the welfare of their children; and this, without any such obligation, her own affectionate disposition would have prompted her to do. Within a year after his untimely death, her only son was seized with a severe illness, which threatened to prove fatal; but by the mercy of God he recovered. She thus writes to Dr Fitzwilliam, “God has been pitiful to my small grace, and removed a threatened blow, which must have quickened my sorrows if not added to them, the loss of my poor boy. He has been ill, and God has let me see the folly of my imaginations, which made me apt to conclude I had nothing left, the deprivation of which could be matter of much anguish, or its possession of any considerable refreshment. I have felt the falseness of the first notion, for I know not how to part, with any tolerable ease, from the little creature. I desire to do so of the second, and that my thankfulness for the real blessing of these children may refresh my labouring weary mind, with some joy and satisfaction, at least in my endeavours to do that part towards them which their most dear and tender father would not have omitted; and which, if successful, though they are early

* Lady Russell's health appears to have been seriously affected by her husband's death. Mr Hoskins, a lawyer in whom she placed great confidence, writes to her in March 1684: “I wish I could find your ladyship had a little more overcome your mighty grief. To see how it had wasted your body, how heavy it lay upon your mind, and how hardly you struggled with it, made me melancholy all the time I was at Woburn.”

made unfortunate, may conduce to their happiness for the time to come here and hereafter."

Among other considerations, her kind spiritual adviser recommended to her the contemplation of the sad condition of others, whose wretchedness was not alleviated by the comforts which she possessed. Thus, shortly afterwards, on the infamous revocation of the edict of Nantes, he wrote, "I would direct your honour to look, as I know you do, with eyes of compassion on the afflicted estate of those poor people in the neighbouring country, where the husband is divided from his tender wife, the parents from their dear children, and are neither permitted to live, nor yet allowed the favour to die; and then to turn your eyes upon yourself, enjoying, as you confess, your own health and strength in a greater measure than formerly, hopeful children, an affluence of temporal things, and numbers of friends, it may be more than the darlings and favourites of Providence, as it is here dispensed, do; and then recollect with yourself, and try if you can truly and safely pronounce of yourself that you are miserable." In her answer, she thus speaks of the tyrant, whose bigotry occasioned these miseries to his unoffending subjects: "Doctor, I will take your advice, and vie my state with others; and begin with him in the highest prosperity, as he himself thinks, the king of a miserable people, but truly the most miserable himself, by debasing, as he does, the dignity of human nature; and though, for secret ends of Providence, he is suffered to make these poor creatures drink deep of a most bitter cup, yet the dregs are surely reserved for himself. What a judgment is it upon an aspiring mind, when perhaps half the world knows not God, nor confesses the name of Christ as a Saviour, nor the beauty of virtue, which almost all the world has in derision, that it should not excite him to a reformation of faith and manners; but with such a rage turn his power to extirpate a people that own the Gospel for their law and rule! How infamous to his fame is the one! How glorious to his memory would have been the other! But he is too

wicked to be an instrument of so much good to this degenerate age. Now, sir, I cannot choose but think myself less miserable than this poor king." So accurately did this pious lady estimate the seeming happiness, but real misery, of a prince who was at one time the arbiter of Europe. Surely, if weighed "in the balance of the sanctuary," the condition of the most despised sufferer for the truth and purity of the Gospel, was infinitely to be preferred to that of the monarch in whose sinful heart bigotry, ambition, and profligacy strove for an unhallowed pre-eminence!

Among those who left their country in consequence of the revocation of the edict of Nantes, was Lady Russell's uncle, the Marquis de Rouvigny, who settled in England. His son entered the service of William and Mary, after the Revolution, and was by them created Earl of Galway.

Some time afterwards, she thus writes to the doctor : " I read with some contentment, that as either to speak or write a compliment would ill become you, it is your opinion that my nature is averse to be so treated. It is so indeed, if I know myself ; and I thank you for your justice to me ; I have long thought it the meanest inclination a man can have to be very solicitous for the praise of the world, especially if the heart is not pure before God." * * * " I do confess there is a beauty in godliness, that draws our love to those we find it in ; and it does give me a secret pleasure to have that attributed to oneself, which one finds so charming in another. I am very certain, doctor, your judgment is without error, that the fastest cement of friendship is piety ; one may love passionately, but one loves unquietly, if the friend be not a good man ; and, when a separation comes, what veneration do we give to their memory, whom we consider as loved by God from all eternity !" Dr Fitzwilliam, in return, impresses upon his noble correspondent the means of attaining a complete acquiescence in the dispensations of the Sovereign Ruler of events. " The shortest method of gaining this contentedness in

all the stages of our lives we are to pass through, is to love God with all our hearts and souls, and to love nothing here below, even what he allows us to love with the tenderest affection, but in him, and for him ; and then we cannot complain of his taking away the object, of which we were enamoured from our fruition, when it was only he, whom we loved and enjoyed in it ; and him we may still enjoy, though we are dispossessed of that, because he is ever with us. And, because the object may be such as we may enjoy again, of which nature all our friends are, who are taken out of the sight of our eyes ; for this end we are therefore to express our love towards God in aspiring, in thirsting after a more immediate and intimate fruition of him than this life affords, that we may in him again enjoy those we are separated from. This is the great argument of consolation that St Cyprian makes use of against the fear of death, in his treatise of mortality, that it will bring us to the sight and fruition of a number of friends, who have preceded us, taking a shorter or earlier course to happiness than we have done."

The good sense of her ladyship prevented her from approving of what she justly calls the "wild attempt" of the Duke of Monmouth to wrest the sceptre from the hands of his uncle ; and she declares, in a letter to Dr Fitzwilliam, that if her lord had been alive, he would never have joined in so foolish an undertaking. But the experience which she, in common with the rest of the British nation, had of the tyranny of James the Second, induced her to rejoice at the deliverance which was effected by the Prince of Orange. Her joy, however, was that of a pious mind, which never forgot that all things are ordained by God. She thus expresses her desire that the preservation from popish tyranny might be sanctified to those who were privileged to partake in it. "May the great Dispensator of all these wonderful events dispose our hearts and minds, and direct them to a right use of so much mercy ; and let it be his will to perfect the work he has to do among

us, to the comfort of every serious and thoughtful Christian!" Nor did she exult in unfeminine and unchristian triumph over the fate of the monarch, who had shown himself so bitter an enemy to her unfortunate husband. In all her correspondence, though so frank and unreserved as to disclose her inmost thoughts and most private feelings, there is not even one expression which indicates the slightest tendency to insulting joy over the exile of James. One of the first acts of the new government was the reversal of the attainder of Lord Russell.

The satisfaction which, upon public principles, she felt at the Revolution, was soon greatly damped by the temporal losses which it occasioned to her friend Dr Fitzwilliam. This good man, like many other conscientious persons in the English church, could not, it has been already stated, take the oaths to the new sovereigns, and was in consequence deprived of his living. She attempted to convince him of the unreasonableness of his scruples; but, finding this in vain, contented herself with requesting him "not to discourage others," instancing the case of the amiable Bishop Ken, who, though he himself became a nonjuror, endeavoured to persuade his people to comply with the times, through his ardent desire for the peace of the Established Church. But, while Lady Russell and her revered spiritual guide thus differed in political opinion, they still maintained an intimate friendship and correspondence. When the doctor first announced to her his intention of resigning his preferments, he requested that she would allow him the use of a room in her house, whither he might retire, "if such a favour would not bring inconvenience upon her family." As her attachment to the government was above suspicion, it is inconceivable that she should have been exposed to any annoyance for giving shelter to a nonjuring friend, even if he had been of a far more turbulent character than the mild and quiet rector of Cottenham. That clergyman, however, found the desired accommodation elsewhere, probably in

the mansion of some Jacobite nobleman or gentleman. His correspondence with Lady Russell was terminated only by his death in 1696.

The principal reason for which she desired length of days was, that she might thereby be enabled to educate her children, and settle her daughters comfortably in the world. She was mercifully spared to see her wishes realized. Her elder daughter, Rachel, was married in 1688, to William lord Cavendish, afterwards Duke of Devonshire, the son of an intimate friend of her husband; her younger, Catherine, in 1692, became the wife of John lord Roos, who succeeded to the dukedom of Rutland. She was naturally, to use her own words, "joyful to see her daughters bestowed on the two best fortunes in England;" but, knowing how little able she was to discern what was best for her offspring, she was earnest in her supplications to be guided by "the wisdom which cometh down from above." Previously to the marriage of her second daughter, she writes to Dr Fitzwilliam, "my daily prayers are to be directed by God's Holy Spirit, and that it may succeed or fall as he in mercy sees it best." After the nuptials had taken place, she says to the same valued correspondent, "I hope I have done my duty well to my daughters, and that they will enjoy a lasting happiness; but, above all, my prayer is, that the end of their faith may be the salvation of their souls; that they may be endued with such graces here as may fit them for the glories of the state hereafter." Her excellent friend, Bishop Burnet, thus congratulated her upon the prosperity of her children:—"You have passed through very different scenes of life. God has reserved the best to the last. I do make it a part of my poor prayers, twice a-day, that, as now your family is the greatest in its three branches that has been in England in our age, so that it may, in every one of these, answer those blessings by an exemplary holiness, and that both you and they may be public blessings to the age and nation."

While she thus enjoyed, in an eminent degree, the

good things of this world, she was not unmindful of her less favoured friends. In particular, she exerted herself to procure preferment for the Rev. Samuel Johnson, who had been her husband's chaplain, and was warmly attached to the principles for which he had died. For this purpose she applied to Dean (afterwards Archbishop) Tillotson, who, enjoying the full confidence of his majesty King William, could, to a considerable extent, influence the disposal of ecclesiastical patronage. She failed in procuring a benefice for Mr Johnson, but succeeded in obtaining for him a pension of £300 a-year. Tillotson himself afterwards consulted her when perplexed about the offer of the primacy of the English church made to him by the king; being exceedingly unwilling to accept a situation which he knew would expose him to much obloquy. Her ladyship, however, earnestly entreated him to sacrifice private feelings to the public good, and wrote in the following terms to him:—"Be not stiff if it be still urged on you. Conform to the Divine will, which has set it so strongly into the other's mind, and be content to endure; 'tis God calls you to it. I wish, for many reasons, my prayers were more worthy; but such as they are, I offer them with a sincere zeal to the Throne of Grace for you in this strait, that you may be led out of it, as shall best serve the great ends and designs of God's glory." In consequence of reiterated solicitations, the doctor at length accepted the offered dignity, and thus wrote to Lady Russell:—"I thank God I am more cheerful than I expected, and comfort myself as I can with this hope, that the Providence of God, to which I have submitted my own will in this matter, will graciously assist me to discharge, in some measure, the duty he hath called me to."

Lady Russell's long life exposed her to the grief of losing many of her nearest relatives and dearest friends, who died before her. Her younger sister, the Countess of Montague, was cut off while yet in her prime, and she thus expresses her sorrow for this sad event: "It pleases me to think that she deserves to be remem-

bered by all those that knew her ; but, after upwards of forty years' acquaintance with so amiable a creature, one must needs, on reflecting, bring to remembrance so many engaging endearments, as are yet at present imbittering and painful ; and, indeed, we may be sure, that when any thing below God is the object of our love, at one time or another it will be matter of our sorrow. But a little time will put me again into my settled state of mourning ; for a mourner I must be all my days upon earth, and there is no need I should be other. My glass runs low. The world does not want me, nor I want that ; my business is at home and in a narrow compass. * * * There is something in the younger going before me, which I have observed all my life to give a sense I can't describe ; it is harder to be borne than a bigger loss, where there has been spun out a longer thread of life. Yet I see no cause for it, as every day we see the young fall with the old ; but methinks 'tis a violence upon nature. A troubled mind has a multitude of these thoughts. Yet I hope I master all murmurings ; if I have had any I am sorry, and will have no more, assisted by God's grace ; and rest satisfied, that whatever I think, I shall one day be satisfied that what God has done, and shall do, will be best, and justify both his righteousness and mercy." The death of her sister was a heavy trial ; but a more severe affliction awaited her, in the loss, first, of her only son Wriothesley, who had succeeded his grandfather as Duke of Bedford, and died of the small-pox, May 1711, in the thirty-first year of his age ; and a few months after of her second daughter, the Duchess of Rutland, who died in childbed.

She thus wrote to her relative Lord Galway, upon the occasion of her son's decease :—" I did not know the greatness of my love to his person, till I could see it no more. When nature, who will be mistress, has in some measure, with time, relieved herself, then, and not till then, I trust the goodness which hath no bounds, and whose power is irresistible, will assist me by his

grace to rest contented with what his unerring providence has appointed and permitted ; and I shall find ease in this contemplation, that there was nothing uncomfortable in his death, but the loving him. His God was, I verily believe, ever in his thoughts." When her daughter died, she saw her placed in her coffin, and then went to the house of her sole surviving child, the Duchess of Devonshire, who was at that time in labour. She anxiously inquired how her sister was ; and Lady Russell, unwilling to tell a falsehood, and yet trembling for the effect which an unwary disclosure might have upon her in that delicate situation, with great presence of mind, assumed a cheerful look and replied, " I have seen your sister out of bed to-day."

The number of Lady Russell's afflictions did not render her so selfishly absorbed in grief as to neglect to offer consolation to her friends, when they required it. In 1716, she thus wrote to her cousin, Lord Galway, who was labouring under severe illness. " It is our duty to pray and trust in the merciful providence of God, and then it shall be well in the end, in this world or a better. I beseech God to give the consolation of his Holy Spirit, to enable you to struggle with bodily pains ; your resignation I have no doubt of ; yet nature will shrink when the weight is heavy and presses hard, which will not be imputed, because it is natural. I also pray to God to fortify your spirit under every trial, till eternity swallows up all our troubles, all our sorrows, all our disappointments, and all our pains in this life ; the longest, how short to eternity ! All these ought to be my own care to improve my weak self, as the fortitude of your mind, experience, and knowledge, do to you. And I pray for such a portion of them in mercy to me, as may secure an endless glorifying to so feeble, so ignorant, so weak a creature as myself, that I cannot be too little in my own sight."

This good woman was some years after her husband's death afflicted with great weakness of sight. " My eyes grow ill so fast," she writes, in one of her letters, " that

I resolve to do nothing of this sort by candlelight." But from this complaint she was happily relieved, for, on June 28, 1694, her friend Tillotson writes to Bishop Burnet, that he could not forbear telling him that Lady Russell's eye was couched yesterday morning with very good success. From this time to her death, she seems to have enjoyed her sight without any impediment, for her two last letters to the Earl of Galway, written about the year 1718, appear," says the editor of her correspondence, "by the largeness of the text to have been written without spectacles, as Lady Russell was sometimes accustomed to do in extreme old age." But it is of importance to remark, that she was threatened with this severe affliction, in order to make known her entire resignation to the will of God. Accordingly, she thus writes to Dr Fitzwilliam,—“While I can see at all, I must do a little more than I can, when God sees it best that outward darkness shall fall upon me, which will deprive me of all society at a distance, which I esteem exceeding profitable and pleasant; but still I have full hope that I shall rejoice in that he will not deny me his great grace to strengthen me with his Spirit in the inner man. Then I shall walk in the right way, till I reach the joys of eternal endurance.”

This excellent lady died 29th September 1723, at the advanced age of eighty-seven, full of years and usefulness; she was gathered to her fathers “like as a shock of corn cometh in in its season.” She was honoured with the esteem of many distinguished for rank or talent; for, in her correspondence, there are various letters from Queen Mary the consort of William III., which show her majesty's warm regard for her. The masculine and ambitious Duchess of Marlborough refers to her, as one of the “persons of undisputed wisdom and integrity” whom she consulted, while endeavouring to persuade the Princess Anne of the expediency of acquiescence in the scheme of settling the crown on King William at the Revolution. Among the various tributes of praise bestowed upon her by eminent men, such as Tillot-

son, Burnet, and others, we may select the following remarks of Dr Simon Patrick, the famous commentator, afterwards Bishop of Ely. "I intend to read over the same authors whom your ladyship names, and if your ladyship pleases to impart some of your thoughts upon any passages, I shall value them as misers are wont to do their treasure, who envy the sight of it to all the world besides." But her principal distinction was, that she was one of those "virtuous women," of whom the Scripture has said, that their "price is above rubies." "The heart of her husband safely trusted in her," while they lived together; and when by a cruel fate he was separated from her, he was confident that she would continue to fulfil the duties of a mother to her fatherless children; and that they would "arise up and call her blessed" for her kindness to them. His expectations were not disappointed; and she experienced the truth of what the inspired writer has further said, "a woman that feareth the Lord, she shall be praised." Even now, although upwards of a century has elapsed since her remains were committed to the tomb, we may truly say of her, that "her own works praise her in the gates." We do not indeed possess in her case, as in that of many other pious women, a record of her spiritual experience, containing from day to day notices of her contests with indwelling sin, and her progressive advancement in holiness;* but it is impossible to peruse her correspondence without feeling that her heart was "right with God," and that her faithfulness as a wife, her tenderness as a mother, and her kindness as a friend, alike sprung from that spiritual principle of love to Christ, which is the only source of whatsoever is truly "honest, or lovely, or of good report."

* There was, however, discovered among her papers a manuscript, evidently written in old age, which contained a review of her past life, full of thankfulness to God for his mercies, and of sorrow for her insensibility to them. It manifests the workings of a renewed heart, alive to the extent and spirituality of the Divine law, and sensible of its own shortcomings and backslidings.

MRS ROWE.

MRS ELIZABETH ROWE, who was born at Ilchester, in Somersetshire, September 11, 1674, was the eldest daughter of Mr Walter Singer, a gentleman of good family. He was not a native of that town, nor even a resident in it, until he was confined in the public gaol for non-conformity in the reign of Charles II. While he was thus suffering for conscience' sake, he became acquainted with Miss Elizabeth Portnell, a dissenting lady of great piety, who was in the habit of paying visits to the prison, in order to condole with the victims of persecution, and testify her attachment to their common principles. By degrees this intercourse ripened into affection, and Miss Portnell became the wife of Mr Singer, to whom she proved a true help-meet. Her early death was mourned by her husband with the most poignant grief. They had three daughters, of whom one died in infancy, and another after reaching her twentieth year. The latter, during her short life, distinguished herself by her zeal for intellectual improvement; and, along with Mrs Rowe, frequently studied till midnight. After his wife's death, Mr Singer left Ilchester, and removed to the neighbourhood of Frome, in the same county, where his good sense, integrity, and amiable disposition gained him the esteem, not only of persons in his own station in life, but also of individuals of superior rank, among whom may be mentioned Viscount Weymouth and the devout Bishop Ken. His first religious impressions appear to have been made when he was about ten years of age; and from that time until his death in 1719, he uniformly maintained

a Christian deportment. In his last illness he manifested the utmost cheerfulness and resignation, spending most of his time in religious exercises, and giving good advice to those friends who came to see him.

Under the superintendence of such a father, Miss Singer at an early age showed herself impressed with a sense of religion. In one of her devotional exercises she thus addresses herself to the Almighty: "My infant hands were early lifted up to thee, and I soon learned to know and acknowledge the God of my fathers."

While still young, she discovered a taste for painting, and her fond father procured a master to instruct her in that elegant accomplishment, which continued throughout life to afford her amusement in her leisure hours. She likewise took delight in music, but chiefly in what was of a grave and serious description, as most suitable to her natural temper. But her greatest inclination was to poetry. She began to write verses when only twelve years of age; and when in her twentieth year, she attracted the notice of Lord Weymouth's family by a poem which by some means or other fell into their hands. The Honourable Mr Thynne, a son of his lordship, was so much pleased with her talents and manners, that he himself took the trouble of instructing her in the French and Italian languages. Bishop Ken, who at that time resided in the house of this nobleman, encouraged Miss Singer to write a paraphrase of the thirty-eighth chapter of Job, which gained her a considerable measure of reputation; and shortly after her introduction to the Weymouth family, two of her friends prevailed upon her to publish a collection of her miscellaneous poems. Many of these were upon sacred subjects, and all were strictly moral and correct in sentiment; but, at a later period of her life, she deeply regretted that she had not in this her earliest publication more uniformly endeavoured to promote the interests of religion. Although she had not, like Herrick, reason to mourn over the licentiousness of the juvenile productions of her muse, yet the consciousness of a defi-

ciency in spirituality of sentiment might lead her to utter a wish, similar to that contained in the Prayer for Absolution of that old poet :

“ For every sentence, clause, and word
That’s not inlaid with thee, my Lord,
Forgive me, God, and blot each line
Out of my book that is not thine.”

In the year 1710, Miss Singer was married to Mr Thomas Rowe, the son of the Rev. Benoni Rowe, a non-conformist minister. He was considerably younger than his spouse, being only twenty-three when he entered matrimonial life ; but was in every respect calculated to make her happy. Possessed of great abilities, he had cultivated them with the utmost diligence, being a perfect master of the Greek, Latin, and French languages. His favourite study was history, and he made such good use of his knowledge of antiquity as to undertake a supplement to Plutarch’s Lives, which should embrace notices of all the illustrious persons of classical times omitted by that fascinating biographer. But his early death interrupted this vast design, after only eight lives had been written, which were published after his decease. Mr Rowe’s talents and acquirements were adorned and recommended to others by the most pleasing and amiable manners, which rendered him the delight of all who knew him. His society was eagerly sought after, on account of his brilliant conversational powers, which rendered it impossible for any person to feel time heavy in his presence. He occasionally wrote verses, and some time after his marriage addressed to his wife an ode, in which he expressed a wish that she might survive him, and cheer his departing moments by her kind and pious consolations. This desire was fulfilled. His constitution, never robust, gave way under his intense application to study ; and he fell a victim to consumption, May 13, 1715, when he had just completed the twenty-eighth year of his age. He died at Hampstead, whither he had retired from London for the benefit of his health,

and was buried in the vault belonging to his family at Bunhill-fields. His afflicted widow expressed her sorrow for his loss by an elegy, which breathes the most ardent spirit of conjugal affection. She made a solemn vow never again to enter into the connubial state, and to retire from that society which she was so well qualified to adorn. Accordingly, as soon after Mr Rowe's death as her affairs would permit, she returned to her father's house at Frome, where she devoted herself to the dutiful employment of cheering her aged parent's declining years. Her filial regard, however, was in less than four years deprived of its revered object, as Mr Singer died in 1719.

Although she was thus freed from any obligation to remain at Frome, she was so fondly attached to it, that she resisted all the entreaties of her friends to reside elsewhere, and very rarely quitted it even to pay the shortest visit. She maintained a frequent correspondence with the Honourable Mrs Thynne, the widow of her former kind instructor; and on one occasion was prevailed upon by that lady to go to London, and pass a few months with her after the death of her daughter Lady Brooke. Some time afterwards, she again left her retirement, at the urgent solicitation of Mrs Thynne's surviving daughter, the Countess of Hertford afterwards Duchess of Somerset, who wished a companion to console her for her mother's loss. The kindness of the countess on this occasion induced her once or twice afterwards to spend a few months at one or other of that noble lady's country seats. Yet, warm as was her attachment to her illustrious hostess, she never quitted Frome without regret, and never returned to it without satisfaction.

Perhaps Mrs Rowe indulged to excess her passion for retirement; yet unquestionably, if she did err, it was on that side which is least apt to injure a Christian's welfare. Probably during her residence with her husband in London, she had felt the ensnaring effect of general society in drawing away the soul from God, and

fixing it with pleased and fascinated attention on the vanities of time. An able writer of the present day, who has viewed with a discriminating eye the religious state of England in the first half of the eighteenth century, observes, that in those days "the pious of all denominations very much sought retirement." There was a worldliness of temper too prevalent alike among clergy and laity, which might well induce those who lived for eternity to withdraw themselves into corners to commune with their God in secret, and seek by the most unostentatious means to promote His glory in remote and limited spheres of action.

Mrs Rowe's time was well employed; she did not "hide her talent in a napkin," and cast off all care for the spiritual and temporal welfare of others. She published various works in prose and verse, all of which had a moral and religious tendency. The chief of these were "Friendship in Death, in twenty Letters from the Dead to the Living;" "Letters, Moral and Entertaining, in Prose and Verse, in three Parts;" and a Poem, in ten Books, on the History of Joseph, which, as originally written and published, ended with her hero's marriage. It did not include the remainder of the Scriptural narrative; but at length, the Duchess of Somerset prevailed upon her to complete it. She finished it only a short time before her death.

But this pious and enlightened female did not confine her usefulness to the composition of literary works. She knew that she had a more immediate sphere of action, in which she could exert her faculties to the glory of God and in the promotion of spiritual benefit to others. She ever showed herself a kind and gentle mistress, treating her servants with the greatest condescension, and almost with the affability of a friend. She took the utmost care of them whenever they were seized with sickness, and deemed it not at all unbecoming in her to sit by their bed-side and read to them pious books. Her mildness of temper induced her to overlook slight faults, and rendered her so much beloved by her domestics

that none of them ever left her, except for the purpose of changing their condition by marriage.

She was so exceedingly charitable, that, by a solemn vow, she set apart one-half of her income for the relief of the distressed. But, by pursuing this plan of benevolence, she occasionally became involved in difficulties ; and her example, in imposing upon herself such a restriction, ought not to be followed. Carefully avoiding all luxury or superfluity, she made her life a course of incessant self-denial. She bestowed the whole sum which she received from the bookseller for her first work in relieving the wants of a necessitous family ; and hence, there is considerable reason for believing that all the profits of her writings were devoted to similar purposes. Covetousness, indeed, was so alien from her disposition, and so hateful in her sight, that it was of itself sufficient to exclude any one from her friendship. "I never," said she on one occasion, "grudge any money, except when it is laid out upon myself, for I consider how much it would buy for the poor." Nor did she confine her benefactions to the mere giving away of money in alms ; but employed herself in working clothes for the use of the necessitous, and in visiting the poor, even when their diseases were contagious, and their habitations of the most wretched kind. She especially delighted in promoting the education of the children of the lower classes. She furnished them with suitable clothing, bibles, and other books, as well as with the funds necessary to procure instruction. Although a conscientious and steady nonconformist, she contributed to a charity-school at Frome, where all the children were required to worship God according to the service of the Church of England. While she thus, in various ways, provided for the wants of the necessitous, she was no less zealous in relieving the temporary difficulties in which persons moving in a higher sphere were sometimes placed. She continued to alleviate their distress without occasioning pain to their feelings. Notwithstanding her many charities, she never was reduced to

serious incumbrances, nor obliged to solicit from others the assistance which she was so ready to bestow. Like the pious and benevolent Dr Hammond, she occasionally expressed her surprise that her moderate income was found equal to all the demands which were made upon it; but she uniformly ascribed this to the goodness of that God in whose approbation she found her highest satisfaction.

Ostentation formed no part of Mrs Rowe's character. She never allowed any of her writings, except her first volume of poems, to appear with her name prefixed to them; nor was she induced to change her resolution by the circumstance that some of the works thus anonymously published were by many ascribed to other authors. She was not elated by the success deservedly attained by her compositions; seldom speaking of them, even to her most intimate friends, and never in company assuming the consequence which persons of much inferior talents have often thought fit to arrogate. She knew that she had nothing except what was given her from above, and habitually cherished a devout sense of her obligations to the Author and Preserver of her being. "It is but for heaven," she once said, "to give a turn to one of my nerves, and I should be an idiot." Her modesty and humility led her to show the utmost reverence for truly pious persons, although they were far beneath her in station, talents, and acquirements.

The sincerity of her devotion preserved her from joining in those amusements to which the votaries of pleasure are obliged to have recourse, in order to "kill the time" which hangs so heavily on their hands. She abhorred the theatre as a school of vice, and regarded card-playing as at best a means of trifling away the life which was given for high and holy purposes. She had no relish for novels and romances, deeming them generally insipid or indecent, and in either case unworthy of a Christian's perusal.

She was naturally blessed with a quiet and gentle temper, and this was refined and sanctified by divine

grace, so that a servant who lived with her nearly twenty years scarcely ever observed her at all out of humour, even when she had received the greatest provocation. Her amiableness of disposition induced her to express the strongest aversion to satire, as it is usually replete with malice and invective. She was so sensible of the sinfulness of evil-speaking, and the proneness of our corrupt nature to that vice, that she made a solemn vow against it, and was enabled to keep herself remarkably free from it. Her conversation was untinged with scandal or frivolity ; and, though she could speak upon any subject with which a well-educated woman should be acquainted, she always endeavoured, in the most unobtrusive method, to insinuate some lesson of piety, knowing that whatsoever she did ought to be done to the glory of God.

But, it is obvious, she could never have maintained a life so uniformly upright, if she had not been supported by divine grace. She knew well, that however fair and honourable her disposition might appear to men, it could not stand the piercing scrutiny of the Searcher of hearts ; and therefore she early sought and found "peace with God through our Lord Jesus Christ." She devoted herself to the service of God in a solemn covenant, which we shall here insert.

"Incomprehensible Being, who searchest the hearts and triest the reins of the children of men, thou knowest my sincerity, and my thoughts are all unveiled to thee. I am surrounded with thine immensity. Thou art a present though invisible witness of the solemn affair in which I am now engaged. I am now taking hold of thy strength, that I may make peace with thee, and entering into articles with the Almighty God. These are the happy days long since predicted, when one shall say, 'I am the Lord's,' and another shall call himself by the name of Israel, and another shall subscribe with his hand to the Lord : and I will be their God, and they shall be my people, saith the Lord Jehovah.

"With the most thankful sincerity I take hold of this

covenant, as it is more fully manifested and explained in the Gospel by Jesus Christ ; and, humbly accepting thy proposals, I bind myself to thee by a sacred and everlasting obligation. By a free and deliberate action, I do here ratify the articles which were made for me in baptism, in the name of the Father, the Son, and the Holy Ghost. I religiously devote myself to thy service, and entirely submit to thy conduct. I renounce the glories and vanities of the world, and choose thee as my happiness, my supreme felicity, and everlasting portion. I make no article with thee for any thing besides. Deny or give me what thou wilt, I will never repine while my principal treasure is sure. This is my deliberate, my free and sincere determination ; a determination which, by thy grace, I will never retract.

“ O thou, by whose power alone I shall be able to stand, put thy fear in my heart, that I may never depart from thee. Let not the world with all its flatteries, nor death, nor hell, with all their terrors, force me to violate this sacred vow. O let me never live to abandon thee, nor draw the impious breath that would deny thee !

“ And now let surrounding angels witness for me, that I solemnly devote all the powers and faculties of my soul to thy service ; and when I presumptuously employ any of the advantages which thou hast given me to thy dishonour, let them testify against me, and let my own words condemn me. ELIZABETH ROWE.”

In thus making a covenant with God, she only followed the example of her pious mother, to whose sacred engagement of this kind she in her younger days made an addition, importing that she thus took upon her the vows of her deceased parent. She many years afterwards confirmed it in the following solemn words :—“ Renewed, September 1728. When I am standing before the Judge of all the earth, to be sentenced for all eternity, let this contract be an evidence that I renounce the world, and take the Supreme God for my portion and happiness.”

This excellent lady constantly engaged in secret prayer three times a-day ; and as she used to say, that we ought to consecrate our brightest intervals to the service of heaven, she employed, in the exercises of private devotion those parts of the day in which she believed her mental faculties to be most vigorous. She loved and revered the Holy Scriptures as the precious word of the living God, and was assiduous in her perusal of them, especially the New Testament, the Psalms, and those parts of the prophetic books which relate to our Saviour. For some time previously to her death, she read scarcely any works except the Bible, and practical treatises on religious subjects. She delighted in meditating on the perfections of Deity, the blessedness of heaven, but more especially "the wonders of redeeming love," manifested to the world in the life and death of our Lord Jesus Christ, on whose merits and intercession she placed her sole reliance for eternity. She set apart Saturday as a preparation for the spiritual services of the sanctuary on the Lord's day, believing that, without a season of repose from worldly thoughts and earthly cares, she could not be in a frame of mind suitable for engaging in the worship of God's house. While she was thus careful to prepare for the Sabbath, it may easily be believed that she was equally solicitous to avail herself to the utmost of the public means of grace, to which she had access on that holy day. To her were truly applicable the words of the poet,—

" True to her church she came ; no Sunday shower
Kept her at home in that important hour."

Besides her usual exercises of devotion, she set apart extraordinary occasions for seasons of strict fasting and earnest prayer.

Unlike her husband, Mrs Rowe possessed a robust constitution, and lived during a long course of years without any serious indisposition. But about six months before her death, she was seized with an illness which seemed both to herself and others attended with imminent dan-

ger. For a short time she was somewhat troubled at the thought of the near approach of death ; Satan availing himself of her bodily weakness to harass her with doubts about the safety of her soul ; by devout and earnest prayer, however, she was at length delivered from these temptations, and enabled to contemplate her dissolution not only with calmness, but with joy. She declared that she had never in her life felt such a holy transport as she now experienced in the expectation of speedily obtaining the crown which she knew to be laid up for her in heaven. Her warfare, it is true, was not yet accomplished, for she soon recovered her usual health, and her friends flattered themselves that she would be long spared to them ; but, some time after, she expressed to several of them a persuasion, that her season upon earth would be short, without, however, assigning any reason for this belief. Nor was she mistaken in this opinion. On Saturday, the 19th of February 1736-7, she appeared in her wonted health and spirits, and in the evening, about eight o'clock, she conversed with a friend in the most cheerful manner. After a brief space she retired to her chamber ; and about ten, her servant hearing a noise in her mistress's room, ran immediately into it, and found her lying on the floor speechless, and evidently dying. Medical assistance was promptly obtained, but it proved of no avail ; and, after a single groan, she expired next morning a few minutes before two, in the sixty-third year of her age. An apoplectic fit was supposed to be the cause of her death. Beside her a pious book was found, and some loose papers, on which she had written the following lines :—

“ O guide and counsel and protect my soul from sin !
O speak, and let me know thy heavenly will ;
Speak evidently to my list'ning soul !
O fill my soul with love, with light, and peace,
And whisper heavenly comforts to my soul !
O speak, celestial Spirit, in the strain
Of love and heavenly pleasure to my soul ! ”

Thus in acts of devotion did that excellent woman spend

the last moments of her life ; when her Lord came, he found her watching and prepared for his arrival. She had frequently expressed a wish that her departure might be sudden, as she was apprehensive that the pains or languor of a sick-bed might occasion some depression of spirits unsuitable to her Christian profession ; and, in her manuscript book of devotions, she repeatedly prays that God would preserve her from thus bringing dishonour upon his holy name. The suddenness of her removal was regarded by her pious friends as a fulfilment of her wishes and an answer to her prayers.

She left special directions to her servant that her funeral should take place by night, and be attended only by a few friends ; and added, "Charge Mr Bowden (her minister) not to say one word of me in the sermon. I would lie in my father's grave, and have no stone or inscription over my vile dust, which I gladly leave to corruption and oblivion till it rise to a glorious immortality." She was buried, according to her wish, under the same stone with her father in the chapel at Frome ; but Mr Bowden deemed it inexpedient to comply literally with her injunction, and therefore dwelt at some length upon her piety and virtues in the funeral discourse. Her death excited a deep and general sorrow in the neighbourhood ; the poor especially lamented the loss of their kind and indefatigable benefactress.

In her cabinet were found various letters to her intimate friends, which she directed to be transmitted to them immediately after her decease. The following was addressed to her mother-in-law, Mrs Sarah Rowe.

"MY DEAR MOTHER,—I am now taking my final adieu of this world, in certain hopes of meeting you in the next. I carry to my grave my affection and gratitude to your family, and leave you with the sincerest concern for your happiness and the welfare of your family. May my prayers be answered when I am sleeping in the dust ! O, may the angels of God conduct you in the paths of immortal glory and pleasure !

I would collect the powers of my soul, and ask blessings for you with all the holy violence of prayer. God Almighty, the God of your pious ancestors, who has been your dwelling-place for many generations, bless you!

"Tis but a short space I have to measure; the shadows are lengthening and my sun declining. That goodness which has hitherto conducted me will not fail me in the last concluding act of life; that name which I have made my glory and my boast shall then be my strength and my salvation. To meet death with a becoming fortitude is a part above the powers of nature, and which I can perform by no power or holiness of my own; for, oh! in my best estate I am altogether vanity, a wretched helpless sinner; but in the merits and perfect righteousness of God my Saviour, I hope to appear justified at the supreme tribunal, where I must shortly stand to be judged.

"ELIZ. ROWE."

Mrs Rowe enjoyed the friendship of many persons distinguished for rank or talents. Among these were the Countess of Winchelsea, the Viscountess Scudamore, Lady Brooke, the Earl of Orrery, Bishop Ken, Sir Richard Blackmore, Mr Prior, and Mr Grove, a dissenting minister of great abilities and reputation.* But, among all her acquaintances, there was none whom she regarded with more reverence and affection than Dr Watts, to whom she intrusted the posthumous publication of her "Devotional Exercises." In the letter which accompanied this work she thus mentions her design:—"The reflections were written occasionally, and only for my private improvement; but I am not without hope that they may have the same effect on some pious minds as the reading the experiences of others has had on my soul. The experimental part of religion has generally a greater influence than its theory; and if, when I am sleeping in the dust, these soliloquies should kindle a flame of divine love in the heart of the lowest and most

* He wrote several papers in the Spectator.

despised Christian, be the glory given to the great source of all grace and benignity." In the same letter she shows the evangelical nature of her religious sentiments. "I expect eternal life, not as a reward of merit, but as a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer for pardon and salvation. This is my only consolation and hope. 'Enter not into judgment, O Lord, with thy servant; for in thy sight shall no flesh be justified.'"

Dr Watts willingly undertook the duty thus intrusted to him, and, in due time, edited her "Devotional Exercises." After her decease, two other volumes of her works were published; one of which contained a selection of her poems written on various occasions, and the other a large number of her familiar letters to her friends. These collections, entitled her "Miscellaneous Works," were superintended by her brother-in-law, Mr Theophilus Rowe, who prefixed to them a memoir of the authoress, and, agreeably to her desire, inserted various poems of her husband's.

Her writings enjoyed great popularity in their day, especially her "Friendship in Death," and "Letters, Moral and Entertaining," which were not only widely circulated in England, but introduced to the notice of the continental reader by a French translation which appeared at Amsterdam in 1740, in two volumes 12mo.

Although her longest poem, "The History of Joseph," is far from being destitute of literary merit, yet the fictitious additions do not harmonize well with the admirable beauty and simplicity of the Scriptural narrative; a story which, independently of its divine original, has always proved very fascinating to all classes of readers. The episode of the adventures of Semiramis, related by her maid to the wife of Potiphar, is of a disproportionate length; and, all things considered, the oblivion into which this piece has fallen does not seem either unaccountable or worthy of regret. Many of the smaller productions have, however, maintained

their popularity, even amidst the great variety of religious poems which, since the time of Cowper, have appeared in this country. Some of her shorter effusions, and especially her soliloquies, are not exempt from the charge of addressing our Saviour in the accents of endearment rather than of reverence ; an accusation which has been advanced against the hymns of more than one poetess.

The following is one of her "Devout Soliloquies."

"On Libya's burning sands and tasteless waste,
Or Zembla's icy coast, let me be cast ;
On some bleak shore, or solitary den,
Far from the path and cheerful haunts of men ;
However sad and gloomy be the place,
Let me but there behold thy smiling face,
The wildest cave a paradise would be,
Celestial plains, and blissful groves to me.
Danger and solitude and lonesome night,
At thy propitious presence, take their flight.
Immortal life springs up where'er thou art,
And heavenly day breaks in from every part.
Thou moon, ye stars, and thou, fair sun, adieu !
I ask no more thy rising beams to view ;
For oh ! the Light himself, with rays divine,
Breaks in, and God's eternal day is mine."

The next piece is one of her hymns.

"Before the rosy dawn of day,
To thee, my God, I'll sing.
Awake, my soft and tuneful lyre !
Awake, each charming string !

"Awake ! and let thy flowing strain
Glide through the midnight air !
While high amidst her silent orb
The silver moon rolls clear ;

"While all the glittering starry lamps
Are lighted in the sky,
And set their Maker's greatness forth
To thy admiring eye ;

"While watchful angels round the just
As nightly guardians wait ;
In lofty strains of grateful praise
Thy spirit elevate.

"Awake, my soft and tuneful lyre !
Awake, each charming string !
Before the rosy dawn of day,
To thee, my God, I'll sing.

“Thou round the heavenly arch dost draw
A dark and sable veil,
And all the beauties of the world
From mortal eyes conceal.

“Again, the sky with golden beams
Thy skilful hands adorn,
And paint with cheerful splendour gay
The fair ascending morn.

“And, as the gloomy night returns,
Or smiling day renews,
Thy constant goodness still my soul
With benefits pursues.

“For this I’ll midnight vows to thee
With early incense bring ;
And, e’er the rosy dawn of day,
Thy lofty praises sing.”

The twenty-third psalm, from its great beauty, has often called forth the efforts of translators and paraphrasts. The following is Mrs Rowe’s version of it :—

“The Lord is my defence and guide ;
My wants are by his care supplied.
He leads me to refreshing shades,
Through verdant plains, and flowery meads ;
And there securely makes me lie,
Near silver currents rolling by.
To guide my erring feet aright,
He gilds my path with sacred light ;
And, to his own immortal praise,
Conducts me in his perfect ways.
In death’s uncomfortable shade,
No terror can my soul invade ;
While he, my strong defence, is near,
His presence scatters all despair.
My spiteful foes, with envy, see
His plenteous table spread for me.
My cup o’erflows with sparkling wine ;
With fragrant oil my temples shine.
Since God hath wond’rous mercies show’d,
And crown’d my smiling years with good,
The life he graciously prolongs
Shall be employ’d in grateful songs ;
My voice in lofty hymns I’ll raise,
And in his temple spend my days.”

MRS STEELE.

It is greatly to be regretted that there exists no regular biography of so devout and elegant a poetess as Mrs Steele. Her life, it is true, had few incidents, as it was passed in peaceful retirement; but it would have been at once instructive and pleasing to have found in her diary or correspondence a confirmation of those pious sentiments which pervade her verses. The only account of her which has been published, is that written by the Rev. Dr Caleb Evans, a Baptist minister at Bristol, and prefixed to a posthumous volume of her works, which appeared in 1780. This, as well as two other volumes, given to the world in 1760, was announced as the productions of "Theodosia." Dr Evans' sketch is as follows.

"It may possibly be some gratification to those who have hitherto been ignorant of the real name and character of the pious Theodosia, whose writings have so often cheered their hours of solitude, warmed their hearts with the love of virtue and the glow of friendship, and animated their devotions in the closet and congregation, to be informed that she was known to her intimates under the name of Mrs Ann Steele. Her father was a dissenting minister, a man of primitive piety, the strictest integrity and benevolence, and the most amiable simplicity of manners. He was for many years the affectionate and faithful pastor of an affectionate and harmonious congregation at Broughton, in Hampshire; where he lived all his days greatly beloved, and died universally lamented. Mrs Ann Steele, his eldest daughter, discovered in early life her love of the

muses, and often entertained her friends with the truly poetical and pious productions of her pen; but it was not without extreme reluctance that she was prevailed on to submit any of them to the public eye.

"It was the infelicity of Mrs Steele, as it has been that of many of her kindred spirits, to have a capacious soaring mind, enclosed in a very weak and languid body. Her health was never firm; but the death of her honoured father, to whom she was united by the strongest ties of affectionate duty and gratitude, gave such a shock to her feeble frame, that she never entirely recovered it, although she survived him some years.

"As the life of this excellent lady was, for the most part, a life of retirement, in the peaceful village where she began and ended her days, it cannot be expected to furnish such a variety of incidents as arise in the history of those who have moved in circles of greater activity. The duties of friendship and religion occupied her time, and the pleasures of both constituted her delight. Her heart was apt to feel too often to a degree too painful for her own felicity, but always with the most tender and generous sympathies for her friends. Yet, united with this exquisite sensibility, she possessed a native cheerfulness of disposition, which, not even the uncommon and agonizing pains she endured in the latter part of her life, could deprive her of. In every short interval of abated suffering, she would, in a variety of ways, as well as by her enlivening conversation, give pleasure to all around her. Her life was one of unaffected humility, warm benevolence, sincere friendship, and genuine devotion; a life, which it is not easy truly to describe, or faithfully to imitate.

"Having been confined to her chamber for some years before her death, she had long waited with Christian dignity for the awful hour of her departure. She often spoke, not merely with tranquillity, but with joy, of her decease. When the interesting hour came, she welcomed its arrival; and, though her feeble body was excruciated with pain, her mind was perfectly serene.

She uttered not a murmuring word, but was all resignation, peace, and holy joy. She took the most affectionate leave of her weeping friends around her ; and, at length, the happy moment of her dismissal arriving, she closed her eyes, and, with these animating words on her dying lips, ‘ I know that my Redeemer liveth,’ gently fell asleep in Jesus.”

“ Her excellent writings, by which, though dead, she still speaketh, and which are the faithful counterpart of her amiable mind, exhibit to us the fairest picture of the original. The following lines are inscribed on her tomb.

“ ‘ Silent the lyre, and dumb the tuneful tongue,
That sang on earth her great Redeemer’s praise ;
But now in heaven she joins the angelic song,
In more harmonious, more exalted lays.’ ”

As Mrs Steele’s circumstances were independent, she, like Mrs Rowe, devoted the profits of her works to purposes of benevolence ; and her relatives followed out her charitable plan by appropriating the proceeds of the posthumous volume of her writings to the use of “ The Bristol Education Society.”

The following are specimens of her poetical powers.

DEVOUT ASPIRATIONS.

“ Ah ! why should this immortal mind,
Enslaved by sense, be thus confined,
And never, never rise ?
Why, thus amused with empty toys,
And sooth’d with visionary joys,
Forget her native skies ?

“ The mind was form’d to mount sublime,
Beyond the narrow bounds of time,
To everlasting things ;
But earthly vapours cloud her sight,
And hang with cold oppressive weight
Upon her drooping wings.

“ The world employs its various snares
Of hopes and pleasures, pains and cares,
And chain’d to earth I lie :
When shall my fetter’d powers be free,
And leave these seats of vanity,
And upward learn to fly ?

"Bright scenes of bliss, unclouded skies,
 Invite my soul,—O could I rise,
 Nor leave a thought below !
 I'd bid farewell to anxious care,
 And say to every tempting snare,
 Heaven calls, and I must go.

"Heaven calls, and can I yet delay ?
 Can aught on earth engage my stay ?
 Ah, wretched lingering heart !
 Come, Lord, with strength, and life, and light,
 Assist and guide my upward flight,
 And bid the world depart."

EPITAPH.

"Forgive, blest shade, the tributary tear,
 That mourns thy exit from a world like this ;
 Forgive the wish that would have kept thee here,
 And stay'd thy progress to the seats of bliss.
 No more confined to grovelling scenes of night,
 No more a tenant pent in mortal clay ;
 Now should we rather hail thy glorious flight,
 And track thy journey to the realms of day."

These lines are beautiful in themselves, expressing very appropriately the sentiments excited in the mind of a Christian by the departure of a pious friend ; but, independently of their intrinsic value, they are interesting, as being inscribed on a tombstone in Brading churchyard, and appointed by Legh Richmond to be committed to memory by his pupil, the "Young Cottager."

THE COUNTESS OF HUNTINGDON.

WE have already given sketches of some females in high rank, who adorned their birth and station by the religious purity of their lives ; and, were it necessary, the names of various others might be enumerated. But all these "devout and honourable women" were excelled in extent of usefulness by that "elect lady," who is the subject of the following biographical notice, because she was called upon by Divine Providence to come forth more openly in the service of religion than any of her predecessors. Few persons, even of the other sex, have stood more prominently in the world's eye than the Countess of Huntingdon ; and yet the publicity which she attained was not the result of earthly vanity, but the consequence of circumstances, ordered well and wisely by Him, who "worketh all things after the counsel of his own will." She occupied a position in the great religious movement of the last century, marked out for her by the mercy of God ; and, while many zealous and devoted men within and without the English church brought the gospel home to the consciences of the middle and lower classes, she, by her sober piety, her courtesy, her benevolence, her thorough consistency in temper and demeanour, gained for it attention and respect, and, in many cases, acceptance among those who moved in the higher ranks of life. "While," to use the words of Robert Hall, "Whitefield and Wesley will be hailed by posterity as the second reformers of England," the name of Lady Huntingdon will always be mentioned in union with theirs, as one of their most indefatigable coadjutors.

Lady Selina Shirley was the second daughter of Washington earl Ferrers, and Mary, daughter of Sir Richard Levinge, Bart., Lord Chief Justice of the Court of Common Pleas in Ireland. She was born 24th August 1707 ; and her first serious impressions were occasioned, when she was nine years old, by the sight of a corpse, about her own age, carried out to burial. In the period of life which immediately succeeded this event, she used frequently to retire for secret prayer ; and, when she grew up, besought God to direct her to a serious family, into which she might marry. The decorum which characterized the noble house of Huntingdon, seemed to point it out as suitable for a matrimonial connexion ; and she became united with the head of it on the third day of June 1728. Her husband, who was older than she by about eleven years, uniformly testified the greatest affection for her ; and her intellectual and moral qualifications rendered her worthy of his regard. She was, however, at this time a stranger to "the truth as it is in Jesus ;" and she shared in that self-righteous spirit, which marked the opinions of many, who, at that epoch, professed a regard for religion. She cared little for fashionable levities, and was distinguished by kindness, courteousness, uprightness, and, in a word, moral correctness of conduct, being, at the same time, regular in her attendance upon public worship. Her superiority to the generality of the titled and wealthy of her time made her look with self-complacency on her character and doings ; and she knew not the utter helplessness of the sinner by nature, and the necessity of free and sovereign grace to convert and sanctify the soul. The evangelical preaching of the Methodists, however, was now arousing multitudes to a knowledge and belief of the truth ; and, among those who derived lasting benefit from their animated discourses, was Lady Margaret Hastings, one of the sisters of Lord Huntingdon. She proved the honoured instrument of awakening several of her relatives and connexions to right views of

Christian doctrine. One of these was her sister-in-law, Lady Huntingdon, who was much struck with a sentiment expressed by her, that "since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel." During a dangerous illness, which brought her to the brink of the grave, she remembered this saying, cast herself unreservedly upon the mercy of God in Christ, and found peace and joy in believing. She shortly afterwards recovered her health, and devoted herself entirely to the service of Him who had preserved her at once from temporal and eternal death. The brothers Wesley were then preaching in the neighbourhood, and she sent a kind message to them, assuring them of her sympathy with their exertions, and best wishes for their success.

The conversion of this lady soon became manifest to all by its fruits. Several of her worldly friends were so indignant at her entire renunciation of what they called innocent enjoyments, that they advised her husband to use harsh measures with her; but he had too much good sense and good feeling to follow their counsel. He did not, indeed, participate in her views; but the only effort which he made to bring her back to her former opinions and practices was to send for Dr Benson, bishop of Gloucester, formerly his tutor, who remonstrated with the countess upon the needless strictness of her recently adopted course of life. The prelate had the worse of the argument, and found his opponent so much more than a match for him, that he left the house considerably ruffled in temper. So little did the earl listen to those who wished to fill his mind with prejudice against his lady, that he frequently accompanied her to the preaching of the Methodists, paying the utmost attention to them, and to all other ministers of the Gospel whom she occasionally invited to his seat at Donnington Park.

Lady Huntingdon warmly approved of the itinerant labours of that class of men. When Mr Wesley's celebrated lay coadjutor, John Nelson, was, through the

interference of some magistrates, pressed as a soldier in Yorkshire, she successfully exerted herself to procure his discharge. She became the patroness of a similar plan of operations in the neighbourhood of her husband's seat. The first preacher whom she employed was David Taylor, a pious servant in her household, who declared the glad tidings of salvation, first in the hamlets and villages immediately adjoining to her residence, and afterwards in several of the adjacent counties. His labours were blessed to the conversion of many, both among the rich and the poor. The countess also established in her neighbourhood various schools for the religious education of the people, which seemed to prosper for a time, but were subsequently given up, as they did not succeed according to the wishes of their founder. She went much about among the humbler classes, seeking every opportunity of doing good at once to their souls and their bodies; and she had the satisfaction of knowing, that many traced their first serious impressions to her conversations with them.

At the same time she eagerly embraced every means of extending her acquaintance with the pious ministers of the English church, to which she herself belonged; but she was of too catholic a spirit to confine her friendship to them. She became acquainted, among other nonconformists, with Drs Watts and Doddridge, the most distinguished ornaments of dissent.

On the 25th of June 1744, the first Methodist Conference was held in London. Besides the brothers Wesley, it was attended by four clergymen and four travelling preachers; and they were received with much hospitality by Lady Huntingdon, who was then in the metropolis. About the same time she received a severe affliction in the death of two of her sons, George and Ferdinand, who were cut off by the small-pox; but this bereavement was sanctified to her.

In the following year, the most unfounded aspersions were cast upon the leaders of Methodism, as abettors of the rebellion then raging in Scotland. Her lady-

ship did not escape the calumnies directed against her friends, and some of the itinerant preachers under her patronage were grossly ill-treated. In their behalf she addressed Lord Carteret, secretary of state, and had the satisfaction of learning from him that the government were determined to put down all persecution of the Methodists, even though it might disguise itself under the appearance of loyalty. The insults of the populace, however, induced them to class themselves with dissenters, and take refuge under the Toleration Act, registering their chapels and licensing their preachers according to the provisions of that statute.

In October 1746, Lord Huntingdon died of apoplexy, in his fiftieth year; having left to his widow the uncontrolled management of her children and their fortunes. She was now her own mistress, and had it fully in her power to prosecute various schemes of usefulness, in which she could not previously engage. Although her conduct since her conversion had been consistently religious, she had a truly humble sense of her own deficiencies, and thus wrote to Dr Doddridge a few months after her husband's decease. "O how do I lament the weakness of my hands, the feebleness of my knees, and the coolness of my heart. I want it on fire always, not for self-delight, but to spread the Gospel from pole to pole." She was soon after seized with an illness, which obliged her to repair to Bath for the use of the waters. In the beginning of the following summer, she, with her daughters and two of her sisters-in-law, Ladies Anne and Frances Hastings, went on a tour through Wales, where she enjoyed the company and was benefited by the ministry of various itinerant preachers. On her return to the capital, she was frequently visited by Dr Doddridge, who speaks of her as "quite a mother to the poor," and adds, "more cheerfulness I never saw intermingled with devotion."

Soon after this, Mr Whitefield arrived in London from America. Lady Huntingdon had formed the acquaintance of this remarkable man before his departure from

England in 1744; and she now invited him to her house at Chelsea as soon as he landed. Having preached twice there, she again requested his attendance, telling him that several of the nobility desired to hear him. He thus wrote in reply: "How wonderfully does our Redeemer deal with souls! If they will hear the Gospel only under a ceiled roof, ministers shall be sent to them there. If only in a church or a field, they shall have it there. A word in the lesson, when I was last at your ladyship's, struck me,—'Paul preached *privately* to those that were of reputation.' This must be the way, I presume, of dealing with the nobility who yet know not the Lord." He preached several times to the aristocracy, and his discourses were attended even by professed infidels, such as Bolingbroke and Chesterfield. He was appointed chaplain to the countess, who now completely adopted his theological views, and altogether renounced the Arminian tenets, to which she was formerly inclined; but while disapproving of their peculiar opinions, she freely acknowledged the piety of the Wesleys and their followers. She obliged Lavington, bishop of Exeter, to retract an injurious accusation which he had brought against her chaplain and the two brothers; but the mortification occasioned by the extorted apology incited him to a more bitter enmity against Methodism than he had previously shown.

With the view of opening up for Whitefield a wider sphere of usefulness, she removed to the metropolis, and converted her house in Park Street into a preaching station. Among the nobility, who crowded to the ministry of her chaplain, some, such as Lord St John, were savingly impressed; others heard with respect but without benefit; while a few scoffed at what they called the discourteous admonitions of one who knew no "respect of persons" in the pulpit, but warned and rebuked the great as faithfully as their inferiors. After a preaching-tour in the West of England, he resumed his labours among the higher classes, and preached every Thursday evening to crowded and

fashionable audiences, who went to hear him, as those in a similar rank of life some years ago rushed to admire the oratory of Edward Irving. One of his titled converts was Lady Fanny Shirley, who opened her house for his preaching when her relative was absent from town.

Upon the attainment of his majority by her eldest son, the countess resigned Donnington Park into his hands, and established herself at Ashby, with her other children, and her sisters-in law, the Ladies Hastings. About the same time, she contributed some money towards the support of the Callenberg Institution, the first society for the conversion of the Jews. Two German ministers who came to England to plead the cause of this interesting establishment, were introduced to the countess by Mr Whitefield. Her zeal for the welfare of God's ancient people was afterwards grossly abused by two impostors, who pretended to be proselytes from Judaism, and swindled the religious public to a large amount.

Mr Whitefield now formed the idea of seeking the patronage of his noble friend for the societies which he had established; and as she at this time desired the public prayers of the Tabernacle for herself, he read to his congregation that part of her letter which contained this request. He informed her that thousands afterwards heartily joined in singing the following verses for her ladyship:—

“ Gladly we join to pray for those
Who rich with worldly honour shine,
Who dare to own a Saviour's cause,
And in that hated cause to join;
Yes, we would praise Thee, that a few
Love Thee, though rich and noble too.

“ Uphold this star in thy right hand,
Crown her endeavours with success;
Among the great ones may she stand
A witness of thy righteousness,
Till many nobles join thy train,
And triumph in the Lamb that's slain.”

About this time she most successfully exerted herself

to restore the harmony between Whitefield and Wesley, which had been interrupted by difference of theological opinions: and from this period till the death of the former, these two eminent men kept up a constant correspondence.

The countess remained some years at Ashby Place, labouring to the utmost of her power for the advancement of religion. She took a more especial interest in the spiritual welfare of her poor neighbours; and in those pleasant toils she found efficient coadjutors in her sisters-in-law, Ladies Anne and Frances Hastings, and her chaplain, Mr Baddley. Extending her acquaintance among the pious clergy and laity, she acquired the friendship among others of Mr Hervey and Sir James Stonhouse. She took a great interest in the success of the Presbyterian College in New Jersey, which had been recommended to her by Mr Whitefield, and raised a considerable sum for its support. She obtained ordination for Messrs Martin Madan and Moses Browne, who became evangelical clergymen of the English church. In 1751, she sustained two severe losses in the deaths of Lady Frances Hastings and Dr Doddridge. Soon afterwards, Lord Bolingbroke expired as determined an infidel as he had lived. Lady Huntingdon was unsuccessful in her exertions to prevent the publication of his posthumous writings.

Mr Hervey showed his high sense of her judgment by submitting to her inspection a portion of his "Theron and Aspasio," while he was engaged in the composition of that popular work, which he wished to inscribe to her. She not only gave him the benefit of her own observations, but procured for him hints and corrections from various pious friends; but she declined his offer of a dedication. He thus wrote in reply: "I confess I feel disappointed at your ladyship's declining to patronise the public attempt of my pen: nevertheless your observations are so sensible and just, and carry with them so much weight, that I cannot think of pressing the matter on your attention further than to solicit

your prayers for the success of the undertaking, and for the unworthy author. O, that a double portion of the divine benediction may attend!—that it may be made instrumental in awakening the supine, and directing many to take shelter in our divine Mediator.” It was inscribed to Lady Fanny Shirley, who became the patroness of the author.

The countess took a warm interest in the erection of Mr Whitefield’s two chapels, the Tabernacle in Moorfields and the one in Tottenham-court. He wished to place the latter under her ladyship’s protection ; but was informed at Doctors’ Commons, that “no nobleman can license a chapel, or in any manner have one, but in his dwelling-house.” His preaching at both places of worship was attended by great numbers of the nobility and gentry. Lady Huntingdon, who had removed to the metropolis, frequently took her noble acquaintances to hear this eminent servant of God ; and her pious friends Ladies Chesterfield, Gertrude Hotham, and Fanny Shirley, did the same. Among the occasional visitors at the two Methodist chapels were the elder Pitt, Charles Fox, and the Duke of Grafton, afterwards prime minister. The countess likewise opened her own house for the ministry of the word ; and twice a-week her noble allies had an opportunity of hearing the glad tidings of salvation from such able expounders of Scripture as Messrs Romaine, Madan, and Venn, to the latter of whom, then a young man, her conversation and example had proved very beneficial.

In the autumn of 1757, this zealous lady lost her younger son, the Hon. Henry Hastings, who died at Brighton, in his eighteenth year. Mr Whitefield wrote to her on this melancholy occasion in these words : “Surely your ladyship is called to cut off a right hand and pluck out a right eye ; ‘but it is the Lord, let him do what seemeth him good.’ This was the language of Eli, whose sons ‘were sinners before the Lord exceedingly.’ This hath often been the case with the best of people, and the greatest favourites of heaven ; but none know the bitterness of

such a cup but those who are called to drink it. If not sweetened with a sense of the love and mercy of God in Christ, who could abide it? O! what physic, what strong physic, do our strong affections oblige our heavenly Father to give us! What pruning-knives do these luxuriant branches require, in order to preserve the fruit and delicacy of the vine! Blessed be God, there is a time coming, when these mysterious dignified providences shall be explained. May the Lord Jesus raise up your ladyship many comforters! Above all, may he come himself! He will—he will! O! that I could bear your heavy load! But I can only, in my feeble way, bear it on my heart, before him who came to heal our sicknesses, and bear our infirmities.” While at Brighton, the countess did her utmost to extend the knowledge of the gospel among rich and poor; and her labours were blessed, especially to the latter. She prepared the way for the more public ministrations of Mr Whitefield, who visited that town in 1759. As a revival of religion soon afterwards took place, Lady Huntingdon erected a chapel contiguous to her own residence, defraying the expense by the sale of her jewels, which produced about £700. Her chapel was opened in the summer of 1761, by the Rev. Martin Madan, whose ministry was succeeded by that of Romaine, Berridge, Venn, and Fletcher, and their preaching was greatly blessed to the edification of the various inhabitants. With the last of these ministers the countess had become acquainted in 1758, thus gaining another valuable friend in the room of Mr Hervey, who died that year. Mr Fletcher was then about eight-and-twenty, and had recently received ordination. He had been warmly recommended by Whitefield and the two Wesleys; and her ladyship found that their encomiums did not go beyond the truth.* On the other hand, he was not less pleased with

* Wesley, who had known Fletcher upwards of thirty years, thus spoke of him after his death:—“Many exemplary men have I known, holy in heart and life, within fourscore years; but one equal to him I have not known; one so in-

his noble patroness ; in one of his letters to Charles Wesley, he describes himself as listening to her conversation like Saul at the feet of Gamaliel. He was indebted to her for a clearer insight into the evangelical method of salvation. Not long afterwards, he obtained the living of Madely, in Shropshire, preferring it to another of more than double the value, because there was a prospect of greater usefulness.

In 1760, Lady Huntingdon visited Yorkshire, chiefly for the purpose of endeavouring to effect an amicable settlement of the disputes which were harassing and rending asunder certain societies analogous to those of the Methodists, founded by the Reverend Benjamin Ingham, the husband of her sister-in-law, Lady Margaret Hastings. The principles of Sandemanianism having been introduced into these communities from Scotland, occasioned a schism, which the utmost exertions of Mr Ingham's friends were unable to prevent ; and of upwards of eighty flourishing congregations, only thirteen remained. These distressing circumstances had a very prejudicial effect on his health and spirits ; and he began to think that his usefulness in the church of Christ was at an end. His pious relative proved of essential service to him by her kind and Christian letters, which were thus acknowledged by him after his recovery. " A thousand and a thousand times do I bless and praise my God for the words of comfort and consolation which your ladyship's letters conveyed to my mournful heart, dismayed and overwhelmed as it was by the pressure of my calamities."

The countess again visited Yorkshire in 1762, and on the 9th of August attended the nineteenth Methodist Conference at Leeds, at which were present Messrs John and Charles Wesley, Whitefield, Romaine, Madan, and Venn. She enjoyed, during this visit, the society

wardly and outwardly devoted to God ; so unblamable a character in every respect I have not found either in Europe or America ; nor do I expect to find another such on this side of eternity."

of many eminent Christians, as she did on a subsequent occasion, some years later.

Both during her husband's life and after his death, the countess frequently visited Bath, and had laboured on all occasions to do good among the nobility and gentry who attended that place of fashionable resort. In 1765, she purchased a piece of ground, and erected a chapel there, which was opened by Mr Whitefield in October of the same year. He preached a few times, and was succeeded by Messrs Madan, Romaine, and Fletcher, who laboured alike with zeal and success. Lady Glenorchy, who had recently become serious, came to that city with her husband, and derived much benefit from the conversation of the countess and her clerical friends. In the following year, Lady Glenorchy's sister and brother-in-law, Lord and Lady Sutherland, repaired thither and both died there,—the former of fever, and the latter of fatigue and anxiety in waiting upon him. These melancholy events were suitably improved in the chapel, which was then attended by almost all the resident aristocracy. Mr Wesley, who was at Bristol in the autumn of 1766, offered to supply for a time that place of worship; and in the countess's letter, accepting this kind offer, occur the following sentences:—"What you say of reproach, I hope never to be without, so that it be for obeying. I am honoured by every degree of contempt, while my heart has its faithful testimony before Him who can search it to the bottom, and knows that His glory and the good of souls is my one object upon earth. I shall turn coward and disgrace you all when I have any worse ground to stand upon; and I am sure my prayer will be answered, which has been made for these seven and twenty years, that whenever His eye, which is as a flame of fire, sees any other end or purpose of my heart, he will remove my poor wretched being from this earth. But so vile and foolish, and helpless as I am, He keeps my heart full of faith that He will never leave me nor forsake me; having neither help nor hope, but that He will each moment prove the Lord, the Lord

full of mercy and compassionate love to such a poor woman." Whitefield likewise preached in the chapel at Bath. Horace Walpole who visited that city, and heard Wesley officiate, describes him as "wondrous clever; but as evidently an actor as Garrick." His sermon, he confesses, had "parts and eloquence" in it; but he accuses the preacher of raising his voice towards the end, and "acting very vulgar enthusiasm." Among the nobility who attended the chapel, were Lords Chatham, Rockingham, and Camden, all men of high political talent and reputation. The curtained seats immediately adjoining the door were reserved for the bishops, who could thus hear without being seen,—a privilege of which many of them availed themselves. A facetious lady of rank termed this part of the meeting-house "Nicodemus's corner!"

A short time previous to the opening of Lady Huntingdon's chapel, the Earl of Buchan, for family convenience, had removed to Bath. He had long been intimate with many pious persons in Scotland; and was thus prepared for the reception of evangelical truth, which he heard faithfully proclaimed by the ministers employed by the countess. He had for a considerable time been in a declining state of health; and the efforts of the most skilful physicians were unable to rescue him from the grave, for which, however, he had by divine grace been fully prepared. A few days before his death he sent for Lady Huntingdon, and gave her an affecting testimony of his trust in the Rock of Ages. His last moments were peculiarly edifying; and his expiring words were, "Come, Holy Ghost! Come, Holy Ghost!—Happy, happy, happy!" His son, by the countess's advice, appointed Messrs Venn, Fletcher, and Berridge, his chaplains. Shortly after this event she lost two dear relatives, the Hon. John Shirley, and Lady Stewarta, her aunt.

In the end of 1767, the countess was earnestly employed in making arrangements for the establishment of a seminary for the education of pious young

men as ministers of the Gospel. She had now built, hired, or purchased several places of worship, which it is unnecessary to particularize ; and hence felt the necessity of training up a number of persons for the purpose of supplying the congregations thus formed. Her college was established at Trevecca, in South Wales, and the terms of admission were, that the students should be truly converted to God, and desirous to devote themselves to his service. During three years they were to be boarded and educated at her ladyship's expense, and supplied annually with a suit of clothes ; at the end of which time they were either to take orders in the Established church, or enter the ministry among dissenters of any denomination.

Mr Fletcher, at the request of his patroness, undertook the superintendence of her college, intending to visit it as often as his duties to his flock at Madely would permit. His services were entirely gratuitous. The Rev. Joseph Easterbrook, afterwards one of the clergymen of Bristol, was appointed his assistant. The seminary was opened, and its chapel dedicated to divine service by Mr Whitefield in August 1768.

The students at Trevecca, besides being instructed in necessary and useful learning, were employed in religious visitings in the neighbourhood, and preaching to the common people. These itinerant labours proved to many of essential benefit, and likewise tended to prepare the young men themselves for the work of the ministry, to which, from the urgency of the case, they were sometimes called before they had finished the allotted period of preliminary instruction.

Mr Easterbrook did not continue long at Trevecca. He left it before the first anniversary of the opening of the college in 1769, which was celebrated by devotional exercises, continuing several days, and conducted by various clergymen, among whom was John Wesley. Some months afterwards, the Rev. Joseph Benson was appointed head master. A painful event, however, which soon afterwards occurred, occasioned his dismissal

from the office : we allude to the controversy which arose upon the points in dispute between Calvinists and Arminians. It was first occasioned by certain minutes adopted by the Wesleyan Conference in 1770, professing as a bulwark against Antinomianism, which gave great offence to Lady Huntingdon, as well as the whole body of Calvinistic Methodists ; and, finding that Mr Benson adhered to and defended the obnoxious resolutions, she dismissed him from her institution. It is unnecessary to enter into any detail with respect to a controversy which raged several years, and in which the chief polemics were Mr Toplady on the one side, and Mr Fletcher on the other. It is to be regretted that ribaldry and personality disgraced the productions of several of the combatants, who, in the heat of controversial warfare, forgot the spirit of that religion which they professed to defend.

The countess earnestly wishing to afford to the poor of the metropolis that opportunity of hearing the truths of the Gospel, which she, with her noble friends, Ladies Fanny Shirley and Gertrude Hotham, had procured in their own mansions for the higher ranks, took, in the beginning of the year 1770, the lease of a chapel in Ewer Street, formerly occupied by the Society of Friends, and which at a later period became a Baptist meeting-house. Various other places of worship were subsequently opened in different parts of London, of which the most remarkable were Spa-fields and Sion chapels. The former was originally hired by a company of gentlemen, who engaged the Rev. Herbert Jones, chaplain to the Misericordia Hospital, and the Rev. William Taylor, chaplain to Lord Marchmont, to officiate there. Their preaching, however, gave offence to the Rev. William Sellon, minister of St James's, Clerkenwell, the clergyman of the parish, who possessed pluralities in the metropolis to the extent of £1500 a-year. As the chapel was not episcopally consecrated, a verdict was obtained against Messrs Jones and Taylor in the Consistorial Court of the

Bishop of London, and they were inhibited from preaching in it. The building was in consequence closed, until Lady Huntingdon became the proprietor of it. Mr Sellon continued to make every effort to obstruct the good which might be done by this place of worship ; and in consequence of a second decision obtained by him, Mr Taylor and another clergyman named Wills seceded from the Church of England, and qualified themselves as dissenting ministers. The latter gentleman was appointed pastor of the chapel, which was registered as a dissenting meeting-house. No such unpleasant circumstances attended the opening of Sion chapel, which was formerly a place of public amusement, and was hired by the countess at a rental of £130 per annum.

In September 1770, the subject of this memoir lost her excellent friend Whitefield, by whose will she became possessed of the Orphan House in Georgia, founded by him for the purpose of giving instruction to the poor. She willingly undertook to prosecute his labours, and despatched some missionaries from Trevecca to America. The building, however, was soon after destroyed by fire ; and her plans were finally frustrated by the breaking out of the war in 1775, when all her property on the other side of the Atlantic was seized by the insurgents.

She had been at considerable expense with regard to Trevecca College ; but various liberal friends contributed in order to lighten her burden. Among these were especially distinguished Mr Thornton of Clapham and Lady Glenorchy. She had too, the satisfaction of learning that the itinerant labours of her students, both in the neighbourhood of Trevecca, and in other parts of England to which they were sent, were productive of lasting spiritual benefit to many.

On one occasion, the countess had the honour of a special interview with royalty ; the motive which induced her to seek it being in harmony with her whole character and conduct. Great offence had been given

to all serious persons by the introduction of balls and routs at Lambeth Palace, while Dr Cornwallis was Archbishop of Canterbury. The primate's lady, who was recognised as one of the leaders of the fashionable world, was distinguished by the splendour of her equipage and entertainments. The countess had a personal conference with the archbishop; but her remonstrances, though couched in the most delicate terms, had no effect upon his Grace. She then applied for a private audience of his majesty George III., which was immediately granted. Accompanied by Lord Dartmouth* and the Duchess of Ancaster, she repaired to Kew Palace, where she was received with the utmost condescension, both by the king and his royal consort. She conversed with their majesties upwards of an hour, and had the satisfaction of learning that the sovereign completely participated in her feelings with regard to the conduct of the primate. He addressed an admonitory letter to that prelate, which had the effect of putting a stop to the indecorous practices alluded to. He afterwards spoke of the countess as "an honour to her sex and nation."

In the year 1772, Lady Huntingdon exerted her influence to defeat the attempt of a considerable body of the clergy to procure from parliament relief from subscription to the standards of the English church. It is believed that Arian and Socinian sentiments had spread widely among those individuals. The House of Commons, by a majority of 217 to 71, refused to receive their petition. While the countess thus opposed the efforts of heresy and latitudinarianism, she interested herself greatly in the success of a bill, which was introduced into parliament for the purpose of relieving dissenting ministers from the hardship of being obliged, under severe penalties, to subscribe the Articles of the establishment. This measure, after passing the Commons, was thrown

* This nobleman is the individual mentioned by Cowper as "One who wears a coronet and prays."

out in the Lords. About the same time the Rev. Theophilus Lindsey, with whom Lady Huntingdon was well acquainted, resigned his living of Catterick, having become a convert to Socinianism. The arguments employed by her, in her correspondence with him, had no effect upon his mind.

The labours of the countess in the cause of evangelical religion attracted the notice and excited the admiration of pious persons in all parts of the kingdom. She received a somewhat singular mark of respect from the venerable John Brown of Haddington, who transmitted a copy of his Theological Lectures in manuscript, conceiving that it might be found useful to the students of Trevecca. These young persons for several years laboured as itinerant laymen; various ministers of the established church officiating in the chapels of Lady Huntingdon at the solemnization of the sacrament. The regular clergy, however, became unwilling to incur ecclesiastical penalties by countenancing the *irregularities* of the countess's connexion; and it was found impossible any longer to procure episcopal ordination for the Trevecca students. In consequence of these circumstances, Messrs Wills and Taylor, whom we have previously mentioned as seceders from the establishment, took upon themselves the office of ordaining six young men from the college in March 1783. The service took place at Spafelds chapel, and the candidates subscribed articles of faith, drawn up for the use of her ladyship's association upon strictly Calvinistic principles. This was the commencement of a regular ministry in their communion.

Three years after, Lady Huntingdon was providentially preserved from a diabolical attempt upon her life. Lord Douglas, a descendant of the ancient Scottish family of that name, who resided at Brussels, was a professed and bigoted papist. He believed that by getting rid of her, a great obstacle in the way of the progress of popery would be removed, and therefore resolved to employ craft to effect what he could not accomplish

by force. Having come over to England, he professed himself a convert to protestantism, and thereby insinuated himself into the favour of the countess. He then returned to the Continent, and some time after wrote a letter to her, stating that there was now an opportunity of introducing the Gospel into that benighted country ; and expressing the delight which he would experience at receiving a visit from herself and Mr Wills, in order to concert measures for so desirable an object. Suspecting no guile, she politely thanked him, and assured him that she and her reverend friend would visit Brussels in the ensuing summer. They accordingly made the requisite preparations for their journey, but, providentially, she was detained longer on her road to London than she expected ; and, shortly after her arrival in the metropolis, she received letters from the Continent, informing her of the wicked plot which had been laid for her life. Had she set out a few days sooner, it is but too probable that her career would have been cut short by the malice of her enemies. It is a remarkable circumstance, that, on the day she left Wales for London, Lord Douglas, then in perfect health, dropped down and instantly expired ; hurried into eternity to meet that God, whose law he was so wickedly setting at defiance.

Two years later, Mr Wills left the Connexion of the countess, through some difference of opinion between him and his noble patroness. Shortly after, she wrote an admirable recommendatory preface to a small volume of sermons by the Rev. William Ridge of Yarmouth. In 1790, an association was formed by several ministers and laymen, interested in the progress of religion, for aiding the benevolent exertions of the countess during her lifetime, and perpetuating her Connexion after her death. Along with the plan was circulated a letter from herself, warmly recommending the design. A subscription was accordingly commenced in London, which produced a considerable sum ; but, after some time, the plan was abandoned in conse-

quence of the opposition of some of her most intimate friends.

Being now far advanced in life, and looking forward to her dissolution as likely to happen at no distant period, she resolved to make her will, and by it dispose of her whole property for the uses to which it had been devoted in her lifetime. Aware that the law of England renders null and void all *bequests* of buildings or lands for *religious* or even *charitable* uses, she executed a deed of trust, by which she conveyed all chapels, houses and furniture therein, and "all the residue of her estates and effects," to four trustees, Dr Haweis and his wife, Lady Anne Agnes Erskine (daughter of the Earl of Buchan formerly mentioned), and Mr John Lloyd, empowering them to fill up such vacancies in their number as should be produced by death, so that there might be always one minister, and three others not ministers, among them.

Having thus provided for the wellbeing of her Connexion in a manner satisfactory to herself, Lady Huntingdon calmly awaited her summons to a better world. She reaped the benefit of a long life of faith and holiness, in the comfort and pleasure with which she looked forward to her approaching departure. In November 1790, she burst a bloodvessel, and this was the commencement of the illness which terminated her earthly existence. At this time, when asked by an intimate friend, how she felt, she replied, "All is well—well for ever. I see, wherever I turn my eyes, whether I live or die, nothing but victory."

She was very anxious that an attempt should be made to send the Gospel to the Society Islands, and was disappointed when an obstacle arose to the fulfilment of her wishes, in the refusal of episcopal ordination to two persons, who had engaged to go out as missionaries. To the hour of her death she manifested the warmest interest in every thing which tended to promote the religious improvement of the human race.

During her illness, she was much engaged in prayer,

and showed the greatest thankfulness for the proofs which she received of her heavenly Father's kindness. On one occasion she said, "I am encircled in the arms of love and mercy." At another time, she exclaimed, "I long to be at home ; O ! I long to be at home !" Almost her last words were, "My work is done ; I have nothing to do but to go to my Father." On the afternoon of the 17th June 1791, her physician, Dr Lettsom, visited her between four and five ; shortly after which, her strength failed, and she seemed dying. Alarmed at these symptoms, her constant attendants, Lady Anne Erskine and Miss Hannah Scott, called up a friend who was anxiously waiting below. When he put his finger to her pulse, it had ceased to beat, and, as he leant over her, she breathed her last, and fell asleep in Jesus. She expired at her house in Spafields, next to the chapel, in her eighty-fourth year. She was buried in the family vault at Ashby-de-la-Zouch, Leicestershire.

In a letter, written the day after her death, Dr Lettsom thus bears testimony to her Christian demeanour during her illness. "How often have we, when sitting by her sickbed, witnessed the faithful composure with which she has viewed this awful change ! Not with the fearful prospect of doubt—not with the dreadful apprehension of the judgment of an offended Creator ; hers was all peace within ; a tranquillity and cheerfulness which conscious acceptance alone could convey."

The death of Lady Huntingdon was improved at Spafields chapel, on Sabbath, July 3, by the Rev. David Jones, rector of Largan, who took his text from Genesis i. 24, "And Joseph said unto his brethren, I die ; and God will surely visit you." Among other things, he said of her, "We want no marble monuments to perpetuate her memory ; this will remain, indelibly remain, on those precious souls, who, through her instrumentality, have been brought from darkness to light, and from under the power of Satan to God."

The most remarkable event which has taken place in

the Connexion of Lady Huntingdon since her death, is the establishment of a college at Cheshunt, in Hertfordshire, in place of that at Trevecca, the lease of which had expired. This building was entered for the purposes of religious education on the 24th of August 1792, the anniversary of the opening of the former College, and of the birthday of the countess. The first president of the institution was the Rev. Isaac Nicholson, a clergyman of the Church of England. Lady Anne Erskine took a great share in the management of affairs till her death in October 1804, at the age of sixty-five.

LADY GLENORCHY.

WHILE the Countess of Huntingdon was exerting so beneficial an influence upon the religious interests of England, a lady of a kindred spirit (as we have previously hinted) was raised up by Divine Providence to carry on a similar work in Scotland. The name of the Viscountess Glenorchy is familiar and dear to all who "love the Lord Jesus in sincerity." She was, indeed, one of those "righteous," of whom it has been said, that they "shall be in everlasting remembrance."

The father of this pious lady was William Maxwell, Esq. of Preston, in the stewartry of Kirkcudbright, a medical gentleman of good family and large fortune. Her mother was Miss Elizabeth Hairstaness of Craig, in the same county. She had no brother, and only one sister, Mary, who was about a year older than herself. Wilhelm, the subject of this memoir, was a posthumous child, and was born on the 2d of September 1741. Mrs Maxwell lived a widow twelve years; and, at the end of that period, was married to Charles Erskine, Esq. of Tinewald, a senator of the College of Justice by the title of Lord Alva. This distinguished lawyer was, soon after his union with her, raised to the office of Lord Justice-Clerk, the third appointment on the Scottish bench. The Misses Maxwell resided with him until their marriage; and Lady Glenorchy always spoke with much gratitude of the kindness which she experienced from him.

Mrs Erskine, a woman of an ambitious temper, was desirous that her daughters, who were celebrated for their beauty, accomplishments, and amiable tempers, should be united to noblemen of high rank; and in this she was

successful. Mary, the elder, was married on the 14th of April 1761, to William earl of Sutherland, the premier of that rank in Scotland; and on the 26th of the following September, Willielma became the consort of John viscount Glenorchy, only son of the Earl of Breadalbane. Her talents, originally good, had been cultivated by a very liberal education; and her temper, which was gay and vivacious, was well fitted for engaging in the amusements of fashionable life. In the year after their marriage, her husband, on his mother's death, succeeded to the estate of Great Sugnal, in Staffordshire. Not long after, Lord and Lady Glenorchy, accompanied by Lord Breadalbane, went abroad, intending to make the usual tour of Europe. After spending some time in France, they proceeded to Nice, where the earl left them and returned home, being called to England by the death of his sister, who was maid of honour to the Princess Amelia. The newly married pair then proceeded to Italy, where they spent about two years. Her ladyship, after her return to Scotland, eagerly engaged in worldly amusements, and thereby injured her health. On the bed of sickness, she made many resolutions to abandon the frivolous pursuits which, short as her experience of them had been, she found to be but "vanity of vanities." These good intentions, however, were forgotten upon recovery. Sometimes, with her husband, she resided at Great Sugnal, which was at no considerable distance from Hawkstone, the celebrated seat of Sir Rowland Hill. This place is remarkable for the sublimity and beauty of its scenery, which made so great an impression on Dr Johnson, by no means an enthusiastic admirer of the picturesque, that he said, "Hawkstone is worthy of being described by Milton." It was equally distinguished for the kindness and hospitality of its owners, with whom Lady Glenorchy soon became intimate. Perhaps no English family, with the exception of the Thorntons, has exercised, in so many ways, a beneficial influence over society equal to that of the Hills. The names of Sir Richard and his younger brother, the Rev. Rowland, are intimately

known in the religious world. Another brother, the Rev. Brian Hill, was the neighbour and friend of Bishop Heber (when rector of Hodnet), who showed his high opinion of his critical discernment, by reading to him his poems before they were published. Their eldest sister, Miss Hill, became the bosom friend of Lady Glenorchy, who admired her piety, and wished to be under the influence of similar feeling. This desire was soon fulfilled. At that period, however, with the inconsistency of a heart in some measure convinced of the danger of sin, but yet unrenewed, she was unwilling to give up those amusements from which her new associates entirely abstained. She afterwards wrote in her diary about the state of her mind at this time as follows : " I got acquainted with the Hawkstone family,—some of them had the reputation of being Methodists. I liked their company and conversation, and wished to be as religious as they were, being convinced that they were right ; but I still loved the world in my heart, and could not think of secluding myself from its pleasures altogether. I would gladly have found out some way of reconciling God and the world, so as to save my soul, and keep some of my favourite amusements. I used many arguments to prove that balls, and other public places, were useful and necessary in society,—that they were innocent and lawful,—and that the affairs of life could not go on well without them."

Early in the summer of 1765, Lady Glenorchy was at Taymouth, the seat of her father-in-law, where she frequently resided ; and while there, she was seized with a violent fever, which threatened to prove fatal. She was now in a most uncomfortable state of mind ; seeing clearly the danger of eternal ruin to which she was thus exposed. We cannot state her condition better than in her own words, extracted from the above-mentioned journal :—" During the course of the fever, the first question of the Assembly's Catechism was brought to my mind,—‘ What is the chief end of man ? ’ as if some one had asked it. When I considered the answer to it,—‘ To

glorify God, and enjoy him for ever.'—I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had any idea of what was meant by enjoying him for ever. Death and judgment were before me,—my past sins came to my remembrance. I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another. In this dismal state I continued some days, viewing death as the king of terrors, without a friend to whom I could communicate my distress, and altogether ignorant of Jesus, the friend of sinners." At this time, having received a letter from Miss Hill, she immediately resolved to make her friend acquainted with her wretched condition, hoping that she would be able to give her salutary advice in circumstances so alarming. Her correspondent readily complied with this request, and wrote a long, friendly, and judicious letter, in which she congratulated Lady Glenorchy on the discovery which she had made of her undone state by nature, and directed her to that Saviour of whom she was yet practically ignorant. This communication was of essential benefit to her friend, who thus describes its effect on her mind. "It set me upon searching the Scriptures, with much prayer and supplication that the Lord would show me the true way of salvation, and not suffer me to be led into error. One day, in particular, I took the Bible in my hand, and fell upon my knees before God, beseeching him with much importunity to reveal his will to me by his word. My mouth was filled with arguments; and I was enabled to plead with him, that, as he had made me, and given me the desire I then felt to know him, he would surely teach me the way in which I should walk, and lead me into all truth;—that he knew I only wished to know his will in order to do it;—that I was afraid of being led into error; but, as he was truth itself, his teaching must be infallible. I therefore committed my soul to him, to be taught the true way of salvation. After this prayer was

finished, I opened the Bible then in my hands, and read part of the third chapter of the Epistle to the Romans, where our state by nature, and the way of redemption through a propitiatory sacrifice, are clearly set forth. The eyes of my understanding were opened, and I saw wisdom and beauty in the way of salvation by a crucified Redeemer. I saw that God could be just, and justify the ungodly. The Lord Jesus now appeared to me as the city of refuge, and I was glad to flee to him as my only hope." Such was the commencement of this pious lady's Christian course, which the grace of God enabled her to maintain steadfastly to the end.

She soon felt, however, how hard is the struggle in the soul, when "the flesh lusteth against the spirit, and the spirit against the flesh." She found an invaluable counsellor in Miss Hill; who, though scarcely older than herself, had, by divine grace, attained great experience in the spiritual life. She gave her noble friend the following excellent advice in a letter written about this time: "Be earnest and diligent in prayer, and, however backward you may at times find yourself to this exercise, never give way to sloth or carelessness; but, if you find your heart cold and dead, pray (as was Luther's custom) till it be warmed and enlivened. Never rest satisfied with the mere performance of this duty; but always seek to maintain that communion with God in it, without which it will be dry and unprofitable, and perhaps nothing better than lip-labour. Be diligent, also, in reading the word of God, and supplicate that Spirit who inspired it to be your teacher, to lead you into all truth, and to enlighten your understanding, that you may see the wondrous things of his law. Avoid, as much as your situation will allow, whatever may be destructive of a holy, lively, and spiritual frame of mind, such as vain company and unprofitable discourse, which greatly tend to injure and impair the life of God in the soul. I would also beg leave to caution you against the unprofitable walk of professors. Let us always remember, that there is a great and a wide difference

between knowledge in the head and grace in the heart. Beware, my dear madam, that you are not encouraged to go beyond your Christian liberty in any matter, because you see others do so ; but, whilst you copy their graces, be very careful not to stumble by their falls, or be led aside by their infirmities. I am in a particular manner bound to repeat this caution to you, from a consciousness, that my example before you has not been such as 'becometh the Gospel;' but be assured, that the reflection of my undutifulness affords me constant matter of humiliation, and that it is the earnest desire of my heart to be daily more and more 'conformed to the image of Christ,' and more 'meet to be a partaker of the inheritance of the saints in light.' "

Lord Breadalbane, with his family, was wont to leave Perthshire at the close of autumn ; but, this year, he went to London earlier than usual, and his daughter-in-law was in the metropolis about the beginning of October. Her friends probably intended to remove her as soon as possible from the scene where she had received those religious impressions, which they neither understood nor appreciated. By involving her in the vortex of fashionable dissipation, they hoped to counteract that seriousness which, to them, appeared as ridiculous as it was unusual in high life. But she had determined to maintain her consistency, and decline all invitations to mere places of amusement. Miss Hill endeavoured by her correspondence to confirm this wise resolution.

Upon arriving in London, Lady Glenorchy had her attention arrested by the general wonder which attended the late revival of religion, and wrote to her more experienced friend Miss Hill, requesting to know her opinion of the doctrines of the evangelical party. Her correspondent in return explained the doctrine of regeneration, and directed her, in all her doubts and difficulties, to have recourse to the free mercy of God in Christ, which she declared to be the source of peace and happiness to herself. Shortly after, in another letter, the same Christian friend pressed upon her the necessity of looking con-

stantly to Christ as her Saviour; and, when she felt herself oppressed by a sense of her own weakness and sinfulness, to go to him in prayer, and ask from him that grace without which she could do nothing.

From the metropolis her ladyship went to Bath, where she was again exposed to the seductive influence of worldly friends; but was enabled, by divine grace, to withstand all temptation. While in this city, she became, as we have previously stated, acquainted with her great contemporary and coadjutor in "the work of the Lord," the Countess of Huntingdon. The spiritual conversation and consistent conduct of this excellent lady made a deep impression on her mind, and confirmed her in adherence to the essential doctrines of the Gospel, and the holy practice which is the necessary result of a sincere belief of them. Several of the most distinguished clerical friends of Lady Huntingdon officiated, one after another, in her chapel; and from the faithful preaching of these men of God her visiter derived great benefit. She left Bath in the spring for Scotland; and, soon after arriving in Edinburgh, wrote thus to her noble correspondent:—

"MY DEAR MADAM,—How shall I express the sense I have of your goodness? It is impossible in words,—but my comfort is, that the Lord knows the grateful thoughts of my heart; and he will amply reward you for the kindness you have shown to a poor unworthy creature, whom blindness and ignorance render an object of pity. When you say your heart is attached to me, I tremble lest I should prove an additional cross to you in the end; and the pain which I suffer in the apprehension of this is unspeakable. I hope the Lord permits it as a spur to me to be watchful, and to keep near Him who alone is able to keep me from falling. I can truly say, that, next to the favour of God, my utmost ambition is to be found worthy of the regard which your ladyship is pleased to honour me with; and to be one of those who shall make up the

crown of rejoicing for you in the day of our Lord. I am sorry to take up more of your precious time than is needful to express my gratitude for the obliging lines your ladyship favoured me with ; and will only add, that I ever am, with the greatest respect and affection, my dear and much-honoured madam, your most obedient servant,

“ W. GLENORCHY.”

After remaining some time at Edinburgh, she went to Taymouth, where she was doomed to experience a most severe affliction. Her sister, Lady Sutherland, had two children, Catherine and Elizabeth. The former of these died in January 1766 ; and her afflicted parents left Scotland for Bath, where they sought to relieve their sorrow by society and amusement. Lady Glenorchy introduced her sister by letter to the Countess of Huntingdon, who said of her and her husband, “ Never have I seen a more lovely couple,—they may, indeed, with justice, be called ‘ the Flower of Scotland,’—and such amiability of disposition, so teachable, so mild ! They have indeed been cast in Nature’s finest mould.” This interesting pair were persuaded to attend Mr Whitefield’s preaching. But they had not long an opportunity of profiting by it ; for, shortly after their arrival, the earl was seized with a putrid fever, and expired, after struggling with it for nearly two months. His affectionate spouse watched over him with the most unremitting attention, to which, as already noticed, she fell a victim, seventeen days before his death. Lady Huntingdon visited her several times, and attempted to direct her to the consolations of the Gospel ; while prayer, both public and private, was continually offered up for her and her husband. Their deaths excited a very general commiseration. “ Every body,” says the good countess, “ was interested about them, and I never saw such a universal concern at the death of any persons before. Many seem cut to the heart,—others plunged in the deepest grief. It has been a most awful event, and has brought many to the chapel who had hitherto refused to enter it.” Two sermons

were preached on the decease of this noble couple in that place of worship, which were attended by almost all the nobility then in Bath, who seemed deeply impressed. The loss of her sister and brother-in-law greatly afflicted Lady Glenorchy, who received from Miss Hill a truly Christian and consolatory letter.

Shortly after, the same kind and pious friend thus wrote to her about the trials to which she herself was exposed: "It is a great blessing to taste of the bitter cup of affliction, in whatever way it may please our gracious God to send it; and I am convinced there is nothing outward more calculated to make us give up the world and its friendship, than to experience something of its enmity and malice. For my own part, I have never enjoyed such sweet and near communion with God in Christ, as after those seasons when I have been particularly called upon to bear my testimony boldly in the cause of my crucified Redeemer, which I have sometimes been under the necessity of doing when a large party has been against me. I see how dangerous it is to enjoy much of the favour of the world, whose smiles and blandishments might make us ready to take up our rest on earth, and abate our thoughts and desires after heaven. Opposition is certainly useful, and serves as an excitement to Christians in their journey towards Zion. Without it, many Christian precepts could not be put in practice. If we have not all manner of evil spoken against us, how can we bear contempt, and seek only the honour which cometh from above! If we have not persecutors, how can our suffering virtues be kept in exercise; and how can we live, pray for, and do good to those who despitefully use us! How can we overcome evil with good! In short, how can we know whether we love God better than life itself?" Such remarks must have been, by the blessing of God, very useful to Lady Glenorchy, whose temptations were at least as great as those of her esteemed correspondent. She requested Miss Hill to write to her "without reserve;" and this lady availed herself of the solicitation to re-

monstrate with her on some inconsistencies into which she had been betrayed.

"I am grieved that you had recourse to company in the time of your heavy distress, thinking therein to find that relief which can only proceed from God himself. Is it not in fact a distrust of God's power,—of his willingness to help? Is it not dishonourable to him to seek other means of consolation than what he himself has appointed and promised to bestow? Undoubtedly it is; and every such unstable prop must fail, although for a short time it may seem to lend support. This is leaning on broken reeds, instead of on the Rock of Ages. Possibly for this cause the Lord has withdrawn the light of his countenance from you for a season, that he may show you the vanity of creature-comforts, and that there is help only in him who is mighty,—almighty,—and the never-failing staff of support. But be not discouraged,—this I trust has been a useful lesson to you; let it teach you for the future to be continually looking to Jesus; his grace is sufficient for you, and no doubt the Sun of Righteousness will again arise on your benighted soul with healing under his wings. Live every moment upon the author of your salvation for present grace; believing in him for victory over sin, as well as for pardon of it. I know from dear-bought experience, that it will conquer me the very moment I cease to live on the aid of Jesus; it has conquered me again and again for want of constant dependence upon him; but it never did, nor can, while I feel weak and helpless in myself, and am depending on the Lord that I may be strong in the power of his might." In various other letters, Miss Hill continued to direct her noble correspondent to a constant trust in the merits of Christ as the only means of reconciliation with God. Her own experience had taught her to feel the importance of the doctrine of free grace; and she strove to impress it upon her friend, who was yet a novice in the christian life, and needed a faithful counsellor. She likewise contributed by her good advice to keep her from sinking under the various temptations

to worldliness of mind, which were continually presented by the habits of those relatives and acquaintances from whose society she could not entirely disengage herself.

Lady Glenorchy was now convinced that Taymouth was much more favourable to her spiritual welfare than London, Edinburgh, or Bath ; because she was there exposed to fewer seductions from "the narrow path which leadeth to life everlasting." But at that family seat she did not enjoy many means of grace, as at the parish church of Kenmore the services were conducted chiefly in the Gaelic language, which she did not understand. In order to remedy as far as possible this inconvenience, she employed those clergymen of evangelical sentiments, who visited the romantic neighbourhood during the summer season, to officiate on the Lord's day, after the usual hours of public worship, to her household and as many of the neighbours as chose to attend. She derived great profit and pleasure from these occasional exercises of religion.

In the autumn of the year 1767, she visited the Earl of Hardwicke, who was married to the only daughter of Lord Breadalbane by his first wife. With the earl and countess Lady Glenorchy was on the best terms ; but her first meeting with them after her conversion was likely to be a source of some uneasiness and difficulty ; and Miss Hill wrote, exhorting her to maintain her christian consistency, however much the struggle might cost. In the same letter, she gave a very interesting account of the joyful departure of Mrs Venn, wife of the Rev. Henry Venn, author of the "Complete Duty of Man."

She now availed herself of every opportunity of spiritual improvement. While in Edinburgh, she attended a weekly prayer-meeting composed chiefly of ladies of rank and fortune, such as the Marchioness of Lothian, the Countesses of Leven and Northesk, Lady Banff, Lady Maxwell, Lady Ross Baillie, and others. These meetings were presided over by the Rev. Mr Walker, first minister of the High Church,

and colleague of Dr Blair. Though they were at first held in the mansions of one or other of the above-mentioned ladies, they were afterwards celebrated at the house of Mr Walker, who continued to officiate at them until the close of his life. Lady Glenorchy regarded herself as highly privileged when enabled to attend these devotional exercises. She thus writes to one of the ladies who usually took part in those meetings :—" Be assured, my dear madam, that I take your writing or speaking your sentiments freely to me as a real proof of friendship, and hope you will tell me without reserve whatever you see or hear of me that you think inconsistent with my profession as a Christian, or hurtful to the interest of our common Lord." A spirit thus docile and patient of reproof was evidently under the influence of divine grace.

She continued to have a very deep sense of the exceeding sinfulness of sin, and of the spirituality of the divine law. Hence, when she examined, as she habitually did, her own condition, and found herself full of weakness and imperfection, she was not merely humbled, but often exceedingly discouraged and distressed. Her kind friend, Miss Hill, was made acquainted with her case, and endeavoured to apply to it a suitable remedy ; showing her the benefit of lowly thoughts of herself, but cautioning her against any distrust of the mercy of God, who had "called her out of darkness into his marvellous light."

It is uncertain at what time Lady Glenorchy began to keep a diary, as the first portion of it appears to have been, for some reason or another, destroyed by her. The first entry in that part which remains, is a confession of her sinful want of temper in conversing on the subject of faith with the Laird of Auchallader, who was the factor or steward of the Breadalbane estates, and usually lived at Taymouth when the family resided there. It is in these terms : " I was led away by the impetuosity of my temper to say what I did not at first intend, and some things that savoured too much of Antinomianism.

In the course of the argument, I felt much carnal pride and self-applause in my heart ; and I did not apply, as I ought to have done, to the Holy Spirit for his assistance. This I take to be the reason why I was left to fall into error." She did not make daily entries in her journal ; for various circumstances, such as company, business, journeys, and illness, occasioned interruptions in the recording of her christian experience. Shortly after the commencement of her diary, she was blessed with the intimacy of a lady of a thoroughly congenial spirit. This was Lady Maxwell, the friend of Mr Wesley, who gave her the benefit of her prayers, counsels, and co-operations, although she entertained different views upon some topics. About this time she wrote to that excellent woman as follows :—" I have often found an hour's conversation with you act as a cordial ; perhaps writing may also help to dispel the cloud of cares and fears that hangs over me this day. I am sure a letter from you would,—and who knows but the post may bring me one this evening ? Since I came here, I have endeavoured to bestir myself a little in my family, and put the house in order for the crowd of company I expect, and this has left me less time than usual to look inwards ; yet, blessed be God, I feel rather more composed than when in Edinburgh. I begin to have more stability of mind, and more confidence in God that he will perfect the work he has begun in my soul. I can discern at times the workings of faith striving with unbelief, and have no doubt that the Lord will get himself the victory. He is now showing me by degrees the numberless evils and corruptions of my heart, especially that worst of evils, unbelief. He shows me the necessity of conquering this, and gives me the desire to fight against it daily. I therefore am persuaded I shall come off more than conqueror."

Lady Glenorchy always observed her birthday with peculiar solemnity. In the first entry of that date which occurs in her journal, she gives the account of her conversion, which we have previously extracted,

and thus continues her reflections :—" Since that time I have had many ups and downs in my christian course, but have never lost sight of Jesus as the Saviour of the world, though I have often had doubts of my own interest in him. I can safely say that I would not give up the little knowledge I have of him for any thing on earth. And although I have already suffered reproach for observing his precepts, and shortly expect to be scoffed at by all my former acquaintances, and to have my name cast out as evil ; yet I rejoice in that he thinketh me worthy to bear his cross ; and I now beseech thee, O Lord, to accept of my soul, body, reputation, property, and influence, and every thing that is called mine, and do with them whatever seemeth good in thy sight. I desire neither ease, health, nor prosperity, any further than may be useful to promote thy glory. Let thy blessed will be done in me, and by me, from this day forth. O let me begin this day to live wholly to thee ! Let thy grace be sufficient for me, and enable me to overcome the world. And to thee be ascribed the honour and glory, now, and for evermore. Amen, and Amen." The grace of God enabled her to act throughout her life in the spirit of this surrender of herself to him.

About this period Lord Glenorchy sold his estate of Sugnal, and, by the advice of his lady, bought the property of Barnton, situated about four miles from Edinburgh.

On the 8th of August 1768, her ladyship thus writes in her diary about the spiritual state of her household :—" Great cause have I to bless God for showing mercy to my family. Sixteen of them were communicants last Lord's day ; and, unknown to me, they have set up worship among themselves. O that I may never cease to pray for them, and for myself, seeing how graciously the Lord has granted the desires of my heart concerning these poor people, who, a year ago, were wallowing in sin, and now are every one seeking the Lord. O for a tongue to praise Him who

worketh wonders, and by his great power brings life out of death! Bless the Lord, O my soul, and forget not all his benefits!"

Amidst the various temptations to which she was from time to time exposed, she found in Lady Maxwell an invaluable counsellor, and she derived much benefit from the consistent conduct of that truly pious woman. In her diary of January 27, 1770, she thus records her sense of the goodness of the Lord in giving her such an adviser: "Blessed be God, who hath, in Lady Maxwell, raised up for me a friend in this time of trouble, who has been the instrument in his hand of bringing back my soul into a plain path. She is indeed one among a thousand. Of all I have ever known, she is the most upright Christian. Bless the Lord, O my soul, for this excellent gift of Heaven, a faithful friend, a counsellor in the ways of God. Ever since my first interview with her, the Lord has been pleased to show me gradually from whence I have fallen, and has led me back to that singleness of heart, with which he enabled me to set out some years ago."

The noble subject of this narrative was anxious to embrace every opportunity of promoting religion, and, in conjunction with Lady Maxwell, formed a plan of opening a place of worship, in which ministers of all evangelical denominations might officiate. She hired for this purpose St Mary's Chapel, in Niddry's Wynd, originally built for Roman Catholic worship, but then used as a hall by some of the trades' corporations in Edinburgh. After applying in vain for direction to the Rev. Mr Walker, she found a more accommodating adviser in Dr Webster, one of the ministers of the Tolbooth Church, a clergyman whose very fascinating conversation and agreeable manners made his society much courted by all classes, and especially by persons of rank and fortune. He was the pastor and intimate friend of Lady Maxwell, and usually attended her every Sabbath evening to the Methodist chapel in the Calton, which had been built a short time before. He readily afforded the two ladies

in question the benefit of his counsel, and in conjunction, they drew up a plan for the management of the chapel, according to which it was to be occupied by "ministers of every denomination who have a sincere love to the Lord Jesus Christ, and who preach the doctrine of justification by faith alone." It was to be closed during the hours of divine service in the churches of the city; but was to be opened on the Sabbath at seven in the morning, between the morning and afternoon services, and on the evenings both of the Sabbath and some week-days. One day in the week was to be given to Mr Wesley's preachers. St Mary's chapel was formally set apart for religious worship on Wednesday, March 7, 1770. The first sermon was preached by the Rev. Erasmus Middleton, who was one of the six students expelled from Oxford in 1768, for attending private religious meetings, and had, during the interval, been ordained by the Bishop of Down and Connor. After leaving Scotland he went to London, where he became the curate of Mr Romaine; and, in his old age, he was presented to the living of Turvey, in Bedfordshire, where he was the immediate predecessor of the amiable and exemplary Legh Richmond. Mr Middleton's text on this occasion was a very appropriate one: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God" (Ephesians ii. 8). The plan of conducting divine service in St Mary's chapel was disapproved by a very large proportion of the religious public in Edinburgh; and they expressed their opinion of it in language by no means marked with the kindness and candour becoming the disciples of Christ. Such conduct caused great uneasiness to Lady Glenorchy, who, however, endeavoured to "commit her way unto the Lord."

Some weeks previous to the opening of this chapel, she readily obtained her husband's consent to allow Mr Middleton to officiate as chaplain in the family during Lord Breadalbane's absence. The following are some extracts from her diary at this period:—"Friday,

Feb. 24, 1770. Went to Lady Leven's, where a proposal was made for printing some small tracts, to show the evil of indulging a party spirit; also to reprint Professor Francke's Nicodemus. Afternoon, I went to meet Mr Thomson at Lady Maxwell's. I was much pleased with his conversation,—he observed, that the further we advance in divine knowledge, the more we see our ignorance, because every step we get on shows us that there are greater degrees yet to be attained. After he was gone, Lady Maxwell asked me to pray with her, which I refused; and have been much distressed ever since I did so, as I perceive now I am more desirous of appearing well before my fellow-creature than before God. Pride and false shame abash me. I have asked the Lord to give me courage to pray with others."—"Sunday, Feb. 26. Went to church, and heard a good lecture and sermon. Came home, and spoke with a maid-servant. Endeavoured to stir her up to more diligence to make her calling and election sure. Afternoon, heard Mr Plenderleath on the Shunammite, —a delightful sermon. I came home, and had sore trials of patience during the whole evening. Lord, withdraw not thy help from me one moment! Support me under these afflictions, till thou hast answered all thy loving purposes by them. I commit my soul to thee; thou knowest what it stands in need of, to purify and subdue my evil temper. Let all thy will be fulfilled in me. Save me to the uttermost, and glorify thyself in me. Amen. I have spoken with two of the servants to-night, and find that one of them wishes to follow the Lord."—"April 18. Many tongues are let loose against me; the godly in particular have spoken bitter and imagined false things of me. At first I was greatly hurt at this, lest I should have given any cause for it, and feared that I was not suffering the reproach of Christ, but bringing reproach on his name. But now I see the storm as coming from the enemy, whose kingdom is shaken, and therefore will leave no stone unturned to put a stop to our proceedings. * * *

Lord, grant me patience to bear with meekness the strife of tongues, and enable me to return good for evil. Let me not only pray for my enemies, but love them, and do them every kind office in my power, for thy name's sake. Lord, thy love is all I want!" Her tenderness of conscience, zeal, and patient endurance of ill treatment, are evinced by these passages.

About this period Mr Wesley came to Edinburgh, and was introduced to Lady Glenorchy. Probably at her desire Dr Webster had a conference with the founder of Methodism, in her presence, upon those points on which they differed. She did not find his preaching so beneficial to her soul as that of several clergymen of the Established Church.

A number of workmen were at this time employed in improving the property, and preparing the seat of Barnton for the residence of the family. In company with Lady Maxwell, she solemnly implored the divine blessing upon her husband's new acquisition, and dedicated it to the service of God. At the same time she procured persons to preach to the labourers, and afterwards obtained the erection of a chapel attached to the house, in which, while she continued to live there, divine service was performed generally every Lord's day, after the service in the parish church was ended; and sometimes on a week-day evening. Even during her absence this duty was occasionally performed. Many individuals were known to have traced their first serious impressions to attendance upon divine worship in the family and the chapel.

She possessed many more opportunities of religious improvement at Edinburgh than she had enjoyed at Taymouth; but, in the course of this summer, she was much benefited and gratified at the latter place by a visit from Miss Hill. This excellent lady endeavoured to assist her noble friend in her efforts to do good among the country people; but they did not understand her, probably from her English accent. After spending some months at Taymouth, she returned home,

and was accompanied as far as the northern capital by her ladyship.

The diary of the latter shows her zeal in the Lord's cause; testified by the constant use of the means of grace, and a diligent endeavour to promote, by every method in her power, the spiritual welfare of those around her. Her religious comfort was, however, impaired by a want of the assurance that she was a child of God. Believing that this was a blessing vouchsafed by the Lord to his true disciples, she maintained her opinion, in opposition to Mr Middleton, who affirmed that he dared not preach such a doctrine, conceiving it to be a mere delusion. But she had not this blessed assurance, and indeed, was more or less afflicted all her life by the want of it. At the end of 1770, after acknowledging that she had, during the past year, learned more than she had previously known of the corruption of her heart and the vanity of the world, spent more time in prayer, been more bold in the Lord's cause, and obtained his blessing on some attempts made by her for the conversion of sinners, she adds, "the Lord hides his face from me, and I am troubled; I mourn after him,—it has been a sorrowful year to me in this respect." She, however, thus continues, in the spirit of thorough resignation to God's holy will, "blessed be his name for the mercies and privileges bestowed upon me, and that he still keeps me waiting upon him, and trusting in his word."

Her earnest anxiety to avoid erring upon the side of inactivity, sometimes prompted her to attempt doing good in circumstances by no means favourable to success. She was, in particular, exposed to much rude treatment from the irreligious poor, whom she endeavoured to bring to a sense of their spiritual danger and need of the Saviour. In the beginning of 1771, two efforts were made by her christian friends to open her eyes to the imprudence of her conduct in mingling indiscriminately with the lower classes, while ample justice was done to the purity of the motives which dictated her

conduct. These were letters from Mr Gillespie, formerly minister of Carnock, and Mr Walker, her own pastor. Both epistles were extremely judicious, and that of the latter more especially was marked by the elegance and politeness of a Christian gentleman. It concluded thus:—"I can assure Lady G. that her projection is too prominent for a low situation. The carving bestowed upon her is a plain indication that she is not to be laid at random, like a rubble stone in the building, merely to fill up a vacant space ; but that a station is prepared for her at a great distance from the bottom, to which her dimensions are exactly proportioned, where God's workmanship will be displayed with more attractive grace, and where she will, moreover, escape many of those coarse and fretting rubs, to which, though *undeservedly*, yet, forgive me for saying, she is at present, in some measure, *unnecessarily* exposed."

Miss Hill had recommended to her, as domestic chaplain and incumbent of St Mary's chapel, the Reverend Richard de Courcy, of the ancient and noble family of Kingsale* in Ireland. This excellent clergyman had been requested by the trustees of Mr Whitefield to become the minister of his chapel in Tottenham Court, London ; but he believed that Providence called him to Scotland, when he received her pressing invitation. After some difficulty, arising from an attempt made to prejudice Lord Glenorchy against him, he arrived in Edinburgh, and forthwith entered upon his duties as chaplain and minister of St Mary's. His preaching was very acceptable ; but his decided Calvinism was incongruous with the doctrines held and promulgated by Mr Wesley's preachers, who officiated in conjunction with him. This want of harmony was at once displeasing and injurious to his patroness, who deemed it her duty, shortly afterwards, to give up all connexion with the Arminian Methodists. This step at

* Lord Kingsale is the premier baron of Ireland, and dates his peerage from 1181. He has the peculiar privilege of wearing his hat in the presence of royalty.

first affected Lady Maxwell considerably ; but it did not lead to any breach of friendship. The truly christian temper which these excellent women possessed, prevented them from yielding to the evil thoughts of one another, which a similar difference of opinion would have too readily excited among worldly people.

On her birthday this year, Lady Glenorchy, as usual, reviewed her spiritual state, and perceived that the Lord had been gradually carrying on his work in her soul. Her chief temptation at this time arose from the frequent suggestion of Satan, that she was not a child of God. She with her husband arrived at Barnton from Taymouth on the 21st of September, in order to take possession of the property, and spend the remainder of the autumn there. About a fortnight afterwards, his lordship was suddenly seized with a fit, which greatly alarmed his affectionate wife, who in her journal remarks, " I was quite stupified with fear, and could not pray." He recovered for the time ; but on the 6th of November, she again observed that he was not looking well. On the following Saturday, which was the 9th of the month, and the day before the periodical communion in Edinburgh, she went to town to seek a nurse for him, and request the prayers of the church, which was then assembled, in his behalf. She left a medical gentleman with him, and, not considering him to be in immediate danger, intended to remain in the city during the Sabbath, that she might have an opportunity of partaking of the Lord's Supper ; but, on the morning of that day, learning that he was worse, she returned to Barnton, and called in other physicians. On Monday, she sent for several clerical friends, in order to unite in prayer with Mr De Courcy for his recovery and salvation. His illness proved fatal on the evening of Tuesday, November 11. In his last moments he gave evidence that he was under the influence of serious impressions.

She deeply felt her husband's death, although this apparent rebellion of her heart against God's dispensations speedily gave way to an acquiescence in his holy



more prayerful, watchful, and careful of her time. On going to Teymouth in the following month, she found more retirement than at Barnton; and God again graciously revived his work in her soul, as she thankfully acknowledges in her birthday record of this year.

Her first wish, on succeeding to her husband's estate, was to devote a portion of her wealth to the erection of a chapel in Edinburgh, which she intended should be in communion with the Established Church. A site was procured in the Orphan Park; and on it was erected the plain but substantial edifice known by the name of Lady Glenorchy's chapel. The foundation-stone was laid in the autumn of 1772, without any idle pomp or ceremony. The foundress was not present on the occasion.

In the same year, she made the acquaintance of the Lady Henrietta Hope, the eldest daughter of the Earl of Hopetoun, who was first religiously impressed by the danger to which she was exposed in a storm in her passage between Dover and Calais. On her return home, she sought the acquaintance of the subject of this memoir, and in no long time became her inseparable friend. She possessed great good sense, as well as amiableness of temper, and was well qualified to become a counsellor to the pious widow, who paid much deference to her opinion. The latter was about this time privileged to confer lasting spiritual benefit on Lady Sophia Hope, afterwards Countess of Haddington, who was then only fourteen years of age.

Although Lady Glenorchy unreservedly devoted her time, wealth, and influence to the glory of God, she knew well how much she needed to be on her guard against indwelling sin, and was never satisfied with her own spiritual attainments. Thus, on the first of January, 1773, she reviews the past year with deep sorrow for her carelessness, and remarks, "I have done nothing for my Master to-day;" and, two days later, hearing a sermon on the barren fig-tree, she felt convinced of her unprofitableness, and sensible that "it was of the Lord's mercies" that she was not "cut down as a cumberer of the ground."

will. Lord Glenorchy had peculiarities of temper ; but he had shown a high esteem and affection for his spouse ; and she mourned over his removal as became her kindness of disposition. He bequeathed to her his property of Barnton, with the patronage of the church of Cramond, and all his effects, whether at that place, at Taymouth, or at Holyrood-house. He gave her full power to convert his bequests into money, and apply them, as she saw fit, in “encouraging the preaching of the gospel, and promoting the knowledge of the Protestant religion ; erecting schools, and civilizing the inhabitants in Breadalbane, Glenorchy, and Nether Lorn, and other parts of the Highlands of Scotland.” She was quite ignorant of the deeds which conveyed to her these substantial marks of his regard for her until they were found on opening his repositories. Part of the purchase-money of Barnton was yet unpaid ; but the earl, in the most generous manner, advanced the requisite sum, and put his daughter-in-law in full possession of the estate. Thus was she, at the age of thirty, her own mistress, with an independent fortune amounting to between £2000 and £3000 a-year.

As she possessed considerable talents for business, she took the management of her affairs into her own hands,—let her farms, and collected her rents, thus showing that true piety does not incapacitate for lawful secular employments. Although on this account her presence was necessary at Barnton for some time every year, she could not reside there so much as she wished, because Lord Breadalbane desired her presence at Taymouth during the summer and autumn months ; and she generally passed the winter at Edinburgh. On the 21st June 1772, being detained from public worship by sickness, she spent the day in self-examination ; and found herself in a declining state, which she attributed to the hurry of company and business to which she had for the last six months been exposed, or to God’s goodness in enabling her to see how vile she was in herself, by withdrawing from her the means of enjoyment in him. She resolved to be

more prayerful, watchful, and careful of her time. On going to Teymouth in the following month, she found more retirement than at Barnton; and God again graciously revived his work in her soul, as she thankfully acknowledges in her birthday record of this year.

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Her kind concern for the welfare of persons with whom she had no connexion, except that of a common interest in Christ, is attested by an entry in her diary, of the date, Sabbath, February 7. While at prayer on the previous evening, supplicating a blessing on the ensuing services of the Lord's day, the case of a serious young man, ill of a fever, was deeply impressed upon her mind. She earnestly interceded for his recovery, and was informed, next morning, that during the night the fever had "taken the turn," and expectations of his restoration to health were entertained.

Shortly after this time, she built or repaired a chapel at Strathfillan, a district of the parish of Killin, which was greatly in need of a place of worship. This good work was undertaken at the suggestion of the Rev. James Stuart, the minister. She also endowed the edifice, and placed it under the superintendence of the Society for Propagating Christian Knowledge. Having procured two licentiates of the Established Church to go through the Highlands and Islands of Scotland in the capacity of missionaries, she obtained for them a commission from the same society.

On the 18th of August 1773, a melancholy circumstance occurred, connected with the building of her chapel in Edinburgh. Owing to some culpable neglect on the part of the workmen, the scaffolding gave way, and the architect and another person were precipitated from the roof to the floor, and killed on the spot. Mr Walker addressed to her two very appropriate letters regarding this event.

Upon one occasion she states in her diary that she was much comforted in reading Halyburton's Life, finding that this eminent servant of God had been tried and tempted in a manner very similar to her own experience. Upon another she remarks, that she was sensibly injured by the society of worldly persons, except when she tried to do them good. She adds, "Lord, enable me to be faithful to their souls, and then I shall not suffer loss!" Her anxiety to mingle no more with the world than was agreeable to scriptural precept and religious

consistency, induced her, ever distrustful of her own heart, to apply for advice to Mr Walker, on whose judgment and kindness she knew that she might implicitly rely. That clergyman at first declined to comply with her request; but, upon renewed solicitation, he wrote to her two letters, which, however, did not afford her the specific direction she wished to obtain from them.

Lady Glenorchy very generally complains in her journal of the want of religious comfort. This, according to her biographer Dr Jones, did not arise from negligence in the use of the means of grace, undue conformity to the world, or partial devotion of the heart to God; but from a want of steadily living by faith on the Lord Jesus Christ, and constantly applying the efficacy of his atonement to her own soul. This is manifested by her diary, which indicates that she was truly happy in mind only when she was enabled to feel the love of God in her Saviour. The journal likewise shows her fondness for the most practical and searching books. In the beginning of 1774, she and Lady Maxwell agreed to set apart an hour or two every Friday forenoon, to be spent in prayer for their own souls and those of others. On the 5th of May she writes to her friend, requesting her to unite with her on the following day in supplications for a blessing on her chapel, which was to be opened on Sabbath the 8th of that month. The morning service on that solemn occasion was conducted by the Rev. Dr Erskine of the Old Greyfriars, and the afternoon by Mr Walker. The audiences were very large. Between sermons she went to St Cuthbert's Chapel of Ease (now Buccleuch Church), and there partook of the Lord's Supper. Throughout the day she enjoyed true communion with God.

After spending the summer and autumn at Taymouth, where the retirement and quiet proved very beneficial to her, she returned to Edinburgh. During the ensuing winter she was exposed to many severe trials of her consistency, which shook her mind so much that she was unable to continue her diary for some weeks. In

the following spring she went to London. Leaving the metropolis in May, she visited Miss Hill at Hawkstone, and afterwards went to Buxton and other places. The bustle of journeying proved disadvantageous to her spiritual welfare ; nor did she, on her return to the north, regain all at once her former peace of mind. She thus writes in her journal :—" O Lord, let me not enjoy one moment's peace till I find peace in thee. Imbitter every thing to my taste until I taste that thou art gracious!" She went earlier than usual this year to Taymouth, to which she expresses a peculiar affection, as the place of her spiritual birth. On the 18th of August, she spent the whole day in prayer for greater spirituality of mind, humility, wisdom, benevolence, and devotion to the service of God ; and, on the 1st of September, poured out her soul in special supplication for the state of the country, and the condition of all her christian friends, whom she mentioned by name before the Lord. The following was her birthday, which she observed as usual by deep humiliation for her transgressions, and thankful acknowledgment of God's mercies. While mourning over her sins of commission and omission, she, this year, trusts that she has made spiritual progress ; and blesses the Lord for his goodness in increasing her income in proportion to the efforts which she made for his glory, and in making the ministrations of her chapel useful to some souls. On the 8th October she states her besetting sins to be " spiritual pride, high-mindedness, self-seeking, self-righteousness, impatience, sloth, carelessness, omission of known duties, and carnal security."

Shortly after this, she returned to Edinburgh, where she was much grieved by the separation of some of her friends from the Established Church, to which she herself steadily adhered, though with the utmost respect for the piety of orthodox dissenters. Some circumstances connected with her chapel likewise contributed to disquiet her mind. The Reverend Mr Grove, a dissenting minister from England, had some time acceptably officiated in that place of worship, and was desirous to

remain there. Her ladyship wished to promote his views ; but was also desirous to maintain her chapel in connexion with the Church of Scotland. By communication with the Presbytery of Edinburgh she found that they could not give their countenance to any minister who refused to give evidence of his conformity to their standards ; and perceived that, as Mr Grove had scruples about signing the Formula, all hope of his being settled in her chapel was at an end. He accordingly returned home, upon which she selected the Reverend Robert Balfour, then minister of Lecropt, near Stirling, and afterwards during nearly forty years the well-known and highly-esteemed pastor of the Outer Church of Glasgow. This choice was very judicious, as the object of it was not only a man of great talents and ardent piety, but a native of Edinburgh, an *alumnus* of its University, a licentiate of its Presbytery, and well known from his childhood to most of the members of that respectable body. He accordingly accepted the offer with much willingness ; and the congregation were delighted with the prospect of his becoming their pastor. After some correspondence with the Presbytery, the majority of that body agreed to countenance Mr Balfour's translation by appointing Dr Webster to preach upon the occasion. A very few members dissented from this decision, and appealed to the Synod of Lothian and Tweeddale. The minority did not object to the continuing the chapel in connexion with the church, or to the allowing any minister to officiate at Mr Balfour's settlement, but merely to a specific appointment for that purpose. This zealous pastor tendered his resignation of Lecropt at the next meeting of the Presbytery of Dunblane, within whose bounds it is situated ; but they, contrary to expectation and to general practice, refused to receive it. As this serious obstacle could not be removed except by a long and harassing contest in the church courts, he resolved to give up his nomination to Lady Glenorchy's chapel. This second disappointment preyed deeply upon her mind, and aggravated a bad state of health, under which she had already

been some time labouring. After prayer to God for direction, she determined to leave her native country and remove to the south of England, where she might have at once the benefit of a warmer climate and the advantage of the ordinances of the Gospel. She sold her cattle and horses, and left orders to her agent to dispose of her property if a purchaser should come forward. In her journey to the south she visited Hawkstone, and thence, accompanied by Miss Hill, went to Bath and Wells. At the latter city the two friends remained some time, enjoying the hospitality of Mrs Tudway, the lady of Clement Tudway, Esq., long member of parliament for that place. Here she learned that the Synod of Lothian and Tweeddale had reversed the sentence of the Presbytery of Edinburgh,—discharged all ministers and licentiates within their bounds from officiating in her chapel, and prohibited the employment of any preacher who might be settled in it. Several members, however, protested, and appealed to the General Assembly.

From Wells she and Miss Hill proceeded to Exeter, where she met with Mr Holmes, a retired merchant, remarkable for his piety and generous hospitality ; when Mr Jones, arriving at this gentleman's house on a visit, was by him introduced to her ladyship. She was much pleased with him ; and, about a fortnight afterwards, having arrived at Plymouth Dock, where he was acting as assistant to the minister of the Tabernacle, she induced him to officiate every morning and evening as chaplain in her family. She next proceeded to Exmouth, where she procured a private dwelling, and converted it into a chapel, which was much required in that place. After various changes of residence, she went in the beginning of May to London, where she resolved to stay until she should learn the decision of the General Assembly about her chapel. She set apart the 23d of that month as a day of prayer to God, beseeching him to overrule the counsels of the spiritual judicature for his own glory and the good of the church, to bless her chapels at Strathfillan and Exmouth, and sanctify her own heart. Four

days afterwards the case of her chapel was brought before the supreme ecclesiastical court. After the appellants and respondents from the Synod were heard, and a lengthened discussion was concluded, the Assembly agreed without a vote to wave the consideration of the first part of the sentence, and to reverse the latter ; recommending to the Presbytery, if the matter were again brought before them, to take care that the minister of the chapel should conform to the standards of the church. The persons who, in the Synod and Assembly, opposed the admission of this place of worship into the communion of the Establishment, afterwards perceiving that their hostility to it had proceeded upon insufficient grounds, testified on every suitable occasion their desire for its prosperity, and the comfort of the minister.

Lady Glenorchy's mind being now set at rest with regard to this interesting object, she returned to Edinburgh ; and for the space of about four months after the decision of the Assembly, her place of worship was supplied by the ministers and probationers of the neighbourhood. The noble foundress was, during that time, occupied in endeavouring to find a suitable minister, and at last fixed upon the Rev. Francis Sheriff, then chaplain to one of the Scottish regiments in Holland, who was made known to her by his friends in the city. He preached with great acceptance ; and, by his consistent deportment, proved very useful to her ladyship, who had for some time before his arrival been in a lukewarm state of mind. His health, however, was indifferent ; and, ere long, it being too evident that he was attacked by consumption, an assistant was procured, who relieved him of a great part of his duties. In the following spring all hopes of his recovery being abandoned, his noble patroness caused him to be removed to Barn-ton, sent for his mother to attend him, and supplied the want of spirituality in his afflicted parent by religious counsel befitting his condition. Her diary, at this period, contains strong evidence of her anxiety for his situation. The day before his death " he was enabled

to speak from ten in the morning till near ten at night, almost without intermission, to the praise of glorious grace. He gave me many exhortations, and said, 'submit, it is the Lord's doing; we shall live together with him for ever; he has saved me, he will save you, my dear friend.' His last words were, 'All is well.' The dying exclamation of this excellent person was deeply impressed on her mind; and, in her annual reflection on her birthday, she blesses God for his gracious, though somewhat mysterious, dealings with her in regard to this interesting young man.

After the Rev. Joseph Hodgson, minister of Carmunnock, and Mr Clayton of the Weigh-house, London, had for different reasons refused to accept the vacant charge, Lady Glenorchy applied to Mr Jones, who came to Scotland, and being acceptable to the congregation, was settled as minister of the chapel. He was ordained by the Presbytery of London; and, on the 25th of July 1779, was introduced to his flock by Mr Walker of the High Church. On her birthday, in the same year, she thankfully acknowledges the goodness of the Lord in thus at length putting an end to her protracted anxiety. The following is a cheering extract from her diary:—"Wednesday, Oct. 27. Yesterday, going into town in the coach, my heart was suddenly filled with joy at the thoughts of death, and complete deliverance from all sin, and being for ever with the Lord. In the evening, upon reading a serious book, the love of God was again so manifested to my soul, that I could not see to read any longer for tears of joy. This morning I have had delightful access to God in prayer, and my heart drawn out to praise the Lord for his goodness to the children of men." Though at this time she was in the enjoyment of so much spiritual peace, that she thought it was a preparation for suffering, we find her soon afterwards mourning over her sins and shortcomings. Some months after, she writes,—“Much cause I have to sing of mercy and judgment, yet my heart is so dead this day that I feel I cannot command a good thought.”

In May 1780, in company with her friend Lady Henrietta Hope, she left Edinburgh for London, where she was taken alarmingly ill, and the physician, Dr Fothergill, pronounced her complaint to be a gout in the head and stomach. In the course of a month, she so far recovered as to be able to set out for Exmouth, where she had the gratification of finding her chapel in a very prosperous state. After visiting Mr Holmes near Exeter, and Miss Hill at Hawkstone, she went to Buxton, and thence to Taymouth, where she arrived "in weakness of body and depression of mind." While she was in England, Mr Jones subscribed the Confession of Faith and Formula in the presence of the Presbytery of Edinburgh, after having laid before them a certificate of his ordination; and in this way an end was put to all possibility of misunderstanding about the nature of his sentiments regarding doctrine and discipline. Shortly after her return to Perthshire, she mentions with pleasure a sermon which she heard from the Rev. Thomas Fleming, who had been lately settled minister of Kenmore, the parish in which Taymouth Castle is situated; and blessed God for his goodness in favouring the neighbourhood with such a pastor.

In the end of November, she left Edinburgh for Bath. While there, she attended divine service at Lady Huntingdon's chapel; and, on Christmas-day, went, but with the determination to come away before the communion was dispensed. When, however, the clergyman invited all devout worshippers present to partake of the ordinance, she examined her own reasons for declining to communicate, and found them insufficient to warrant her in neglecting the command of the Lord to commemorate his death. She accordingly joined in the solemn ordinance with the members of the church.

In the beginning of 1782, the Earl of Hopetoun died, and his numerous family, as is usual on such occasions, was dispersed. In June, Lady Henrietta joined Lady Glenorchy at Buxton, and from this time until her

death constantly resided with her. Their entire unity of heart and spirit in the work of the Lord rendered the society of each profitable and pleasant to the other. In her journey homewards from Buxton, she passed through Carlisle ; and observing that an old presbyterian chapel, which had once flourished there, was now deserted and shut up, she purchased the building, procured a minister, and assisted the people collected by him to pay his stipend. Through her benevolent exertions, that congregation still continues, not merely to exist, but to flourish. In her usual *memorandum* on her birthday, she acknowledges the great goodness of God in supporting her in ill health and lowness of spirits, in giving her a faithful bosom-friend to reside in her house ; and in enlarging her willingness and ability to promote the cause of the Gospel. She left Taymouth in October, never to return, as, in January following, she was called upon to attend the noble owner of it upon his deathbed at Holyrood-house. She does not mention in her diary any thing about his religious sentiments ; but his steward, Mr Lee, a man of unquestionable piety and integrity, stated to Dr Jones, that for years before his death, Lord Breadalbane was much employed in reading the Bible and prayer, and repeatedly told him, that his only hope for eternity rested on the mercy of God in Jesus Christ. Shortly before the decease of her father-in-law, Lady Glenorchy, with the concurrence of the congregation, introduced into her chapel at Edinburgh the practice of celebrating the Lord's Supper every second month, with shorter preliminary services than those observed in the other churches, where that ordinance is dispensed only twice a-year. This custom has since that period been introduced into many places of worship, both within and without the Establishment.

On the general fast-day, Feb. 7, she thus mentions the subjects of her petitions:—" I prayed for holiness, and for a revival of vital religion in the churches of Christ in general,—for the outpouring of the Spirit, as in former years,—for quickening grace to ministers,

and for furnishing them with every necessary gift,—for the congregations and schools in which I am particularly interested,—for friends,—for relations,—for my parish and its minister,—my tenants and servants,—the afflicted,—the sick,—the wounded,—the dying,—the destitute,—the unconverted,—for prisoners,—and for those who have begun to seek God,—for the king, and for all in authority.” It would not be easy to frame a more comprehensive list of subjects suitable for a Christian to remember before the Lord.

In the end of May, Lady Glenorchy and Lady Henrietta Hope went to Buxton, and, after nearly two months’ stay at that watering-place, returned to her residence near Edinburgh. The health of the former now declined. Her illnesses obliged her to live much in retirement; and in her meditation on her birthday, she considers that these may have been sent by God for the purpose of weaning her from the world.

During the spring of 1783, her bodily strength somewhat improved, and her spiritual comfort was much revived. In June, her faithful friend went to Moffat, for the purpose of drinking goat’s whey, as she was in a delicate state of health, and her ladyship soon followed her. While there, she received much benefit from intercourse with a few pious persons in humble life. One of these “poor christian plebeians, unpolished by learning, but earnest in prayer, and depending upon grace,”* had “lain nine years in her bed, rejoicing in the goodness of God.” On her return to Barnton, where she spent the following autumn and winter, she diminished her already very moderate expenditure upon herself, from a conviction that she ought to give more to the cause of the Gospel. Little satisfied with her spiritual attainments, great as they appeared to most others, she thus writes in the diary of June 8, 1783 :—“My spirit is weighed down under a sense of the shortness of time, and of having already wasted many precious years

* Maclaurin.

in carelessness ; and of the folly of spending it in idleness or vanity, while I possess the great privilege of improving it in works of piety and mercy." It is to be regretted, that her journal, during the period which elapsed between this time and her death, has been, with the exception of a single entry, irrecoverably lost.

In 1784, her ladyship went with Lady H. Hope to Moffat, where, after remaining some time, she left her and proceeded to Carlisle. Passing southward from that town, she was obliged, by the breaking down of her carriage on a Saturday at Matlock, to continue there during the Sabbath. Finding the state of religion very low, she purchased a house originally built as a residence for the manager of a cotton-mill, which had a chapel attached to it, capable of accommodating 300 persons. That meeting-house still remains, and has been a means of producing much spiritual good. After visiting Miss Hill at Hawkstone, she returned to Edinburgh in the month of November, where she spent the whole of the following winter.

In the beginning of 1785, she was so ill that her life was despaired of ; but she revived, and passed the early part of the summer at Barnton. She now, however, became anxious to dispose of that property, as she thought it necessarily led to an expenditure which might be better employed on other objects. In the beginning of June, she left it, and went to live at Matlock, which she seems to have intended to make her future residence in summer. On the 2d of September, her birthday, she wrote her usual meditation, which is the only extant portion of her journal during the last three years of her life. After confessing her backslidings, acknowledging the goodness of God in rescuing her in spring from the brink of the grave, and declaring that her only design in endeavouring to sell her estate was to promote the cause of religion, she thus continues:—" I desire once more on this day of my birth to dedicate the remaining days and years of my life to that gracious God and Saviour who has given me both life for this world and for that which

is to come. Fulfil in me, O Lord, the good pleasure of thy goodness, and the work of faith with power. Let my soul live, and it shall praise thee. Let it be sanctified and accepted through the peace-speaking blood and the purifying Spirit of the Lord Jesus, and made meet to enjoy him for ever and ever." At the date of this meditation, she had not found a purchaser for Barnton; but, about the end of the year, it was bought by William Ramsay, Esq. then an eminent banker in Edinburgh, whose grandson still possesses it. In the latter months of 1785, her ladyship was much afflicted by the situation of Lady H. Hope, who, having now become dropsical, died at Bristol, whither they had removed, on the 1st of January 1786. The survivor thus began in mourning the year which was to prove her last upon earth. Her friend left to her the sum of £2500, to contribute towards the erection of a chapel, to be built in Bristol at their mutual expense. This place of worship, to which her ladyship gave the name of Hope Chapel, was begun shortly after.

Lady Glenorchy, after visiting Devonshire and Bath, went to London, from which she proceeded northwards. After remaining a short time at Matlock, she pursued her journey to Scotland; and on her way purchased ground at Workington for the erection of a chapel, where she remained till she saw the work commenced. On her return, her friends at Edinburgh were grieved to remark a decided change for the worse in her appearance. On the evening of Friday, the 14th July, Dr Jones, who was in the ensuing week to leave home for some time, waited on her to take leave, when she conversed with him in her usually spiritual tone, showing considerable cheerfulness in her observations. She intimated that the physicians had expressed their opinion that she should not winter in Britain, and mentioned that she had written to her friends Mr and Mrs Holmes, asking them to go with her to the south of France; adding, that if they consented, she would be on her way thither before he could return. An emetic, which she took the same evening,

occasioned constant sickness throughout the night ; which her medical attendant said, when he saw her next morning, would cease in the course of the day. Some time in the forenoon, her aunt Miss Hairstanes, approaching her bed softly, heard her say, " Well, if this be dying, it is the pleasantest thing imaginable." As she slept much longer than usual on Sabbath morning, that lady became alarmed, and not satisfied with the opinion of Mr Alexander Wood, the ordinary medical attendant, who said that Lady Glenorchy would awake well, sent for Dr Hope, who concurred in opinion with his fellow-practitioner. On returning, however, an hour afterwards, he desired that more assistance might be called in ; and Dr Cullen, the family physician, was sent for, who refrained from giving any decided opinion upon the case. About ten o'clock at night, Dr Jones received a note from her ladyship's servant, stating that he feared his mistress was now at the point of death. The doctor hurried to her residence, and found her breathing so feebly, that respiration could hardly be marked. She continued unconscious the whole night, and expired about half-past eleven on Monday forenoon. Fourteen days afterwards she was buried in her chapel, according to her own desire ; the head of the coffin being placed directly under the centre of the communion-table. The late Marquis of Breadalbane officiated as chief mourner on this solemn occasion. On the Sabbath following, two funeral sermons were preached in the same church, that in the forenoon by Dr Jones, from Luke xii. 42-48, and that in the afternoon by the Rev. Dr Andrew Hunter, Professor of Divinity in the University of Edinburgh, from Psalm xii. 1.

Lady Glenorchy left more than £30,000 in money, and by her will, which was dated at Bristol, 6th December 1785, she constituted Lady Maxwell her executrix and residuary legatee ; directing her to pay £5000 to the Society for Propagating Christian Knowledge, and the same amount to the Rev. Jonathan Scott, the minister of her chapel at Matlock. The full interest of the former

sum was to be employed in supporting schools, and promoting the cause of religion in general, on the estates of Sutherland and Breadalbane, if the noble proprietors should give due encouragement, but if otherwise, it was to be devoted to the general objects of the society. The latter portion was intended to be spent in educating young men for the ministry, and for other pious purposes. Large legacies and annuities were likewise given to her mother and aunt, and to others, besides a number of smaller donations. Lady Maxwell, through the medium of a sealed letter directed to be delivered after her noble friend's death, was requested to superintend the finishing of Hope Chapel, and to aid the other places of worship built or purchased by the deceased. This injunction was obeyed, and not long before her death all the funds intrusted to her were exhausted. She likewise erected a monument to Lady Glenorchy's memory, in the form of a marble slab, placed above the pulpit of her chapel in Edinburgh, and bearing a suitable inscription.

The natural temper of this pious lady was cheerful, and she was enabled by divine grace, after her conversion, to make her conversational powers subservient to the cause of evangelical truth. Yet her spiritual experience appears from her diary to have been almost uniformly painful. Although she did not inherit the constitutional melancholy of David Brainerd, she seems to have resembled him in the character of her religion. Robert Hall's remarks upon the experience of the American missionary may be applied to hers also ; and she may be said to have been, like him, "chiefly occupied with the thoughts of her pollutions and defects in the eyes of Infinite Purity. Hers is a mourning and conflicting piety, imbued with the spirit of self-abasement,"

* We may well apply to Lady Glenorchy the following words of the Rev. Robert Anderson of Brighton :—"Humility has been well described as 'the preserver of the christian character ;' and, with our departed sister, humility formed the dark ground, on which all the other graces shone with a brighter lustre." (Funeral Sermon for Mrs Wagner.) This lowly estimate of herself was akin to the constant sentiment of another lady, not

breathing itself forth in 'groanings which cannot be uttered,' always dissatisfied with itself, always toiling in pursuit of a purity and perfection unattainable by mortals." She, like Brainerd, "sounded all the depths of christian piety, and, on the waves of a tempestuous sea, was occupied in 'doing business in the mighty waters.'" She always yearned after a more thorough conformity to the Divine image, and never rested satisfied with attainments, which appeared remarkable, not only to the world in general, but to her pious friends. Her heart seems ever to have breathed such a prayer as that of Toplady :—

"O that my heart was right with thee,
And loved thee with a *perfect love* :
O that my Lord would dwell with me,
And never from his seat remove !
Jesus, apply thy pardoning blood,
And make this bosom fit for God."

But surely if she erred in this, she erred on the safe side, and her example is far more worthy of imitation than that of many, even among pious people, who are content to live much below their privileges, and satisfy themselves with a greatly lower condition of devotedness to God than they might attain, if they would more constantly and earnestly "watch unto prayer."

more remarkable for high rank than for exalted piety, the late Viscountess Duncan. Her favourite lines were the following, which form part of one of Dr Huie's hymns :—

"Dear Lord, I ask no crown from thee,
No robe with rich perfume ;
*The meanest place will do for me,
And in the lowest room."*

MISS JANE TAYLOR.

JANE TAYLOR was the second daughter of Mr Isaac Taylor, who, at the time of her birth, which took place 23d September 1782, practised the profession of an engraver in London. Her constitution appeared so extremely delicate, and her health was so precarious during all the early years of her life, that it was not expected she would survive childhood. But, happily for her, before she had completed her third year, her father's engagements as an artist permitted him to remove with his family to Lavenham in Suffolk; and at this place Jane soon acquired the bloom and vivacity of perfect health. While yet a child she manifested not merely the greatest eagerness in the pleasures suitable to her age, which were provided by her kind parents, but a remarkable fertility of invention in devising pastimes for herself. It was evident to those who closely observed her, that she inhabited a fairy land, and was continually occupied with the imaginary interests of her productive fancy. She also afforded great amusement to all who knew her by her powers of drollery and imitation. At the baker's shop in the village she used to be placed on the kneading-board, in order to recite, preach, and narrate, to the great entertainment of all the customers or visitors. At the house of a Mr Blackadder, a farmer in the neighbourhood, she was much taken notice of, and gave especial delight at his Christmas parties by her powers of fun and sportiveness. Her kind, but careful and conscientious parents, knowing that the caresses and attention which she received would greatly endanger her modesty and

simplicity, endeavoured to prevent such displays of her vivacity. But their fast-increasing family obliged them to leave her often in the hands of servants, who were too proud of having so much precocious talent to exhibit. About the age of ten or twelve, her favourite occupation, in play-time, was whipping a top; and, during its spinning, she composed tales and dramas, some of which were subsequently committed to paper. Even before this period she had begun to write verses, and some have been preserved, which, it is believed, were composed in her eighth year. Several pieces, written at ten years of age, have been published since her death; among which is a poem, addressed to Jane W., a child of her own age, with whom she was very intimate, and who, at that time, removed with the other members of her family to the United States.

The extent of her compositions at this early age was concealed by her from her parents, who never encouraged, by their countenance, her propensity for scribbling. The whole design of their plan of education, which was pursued entirely at home, was to fit their children for the discharge of the ordinary duties of life; and they had no desire either to elicit or display mere cleverness. Mr and Mrs Taylor shared between them the task, or rather pleasure, of instructing their family; the former executing what would be termed the more intellectual portion of it, while the latter made them acquainted with the various employments, a proficiency in which is held essential in the character of a good housewife. Her aim was to treat her daughters as friends from the earliest period; and with this view she informed them of the circumstances of their father, in so far as was requisite, that she might qualify them to sympathize with every care, and induce them to adapt their own sentiments and expectations to the means which he possessed.

In the winter of the year 1792, the comfort of the family, and the instruction of the junior branches of it, were for some time interrupted by a dangerous illness

which befell him. At one period of the malady his recovery seemed, to his wife as well as to his medical attendants, very improbable; and, though he surmounted the danger, he remained several months in a state of great weakness, which called for the utmost watchfulness on the part of those about him. A year or two after his recovery, he changed his profession. Divine Providence seemed clearly to intimate to him that he ought to enter upon a sphere of new duties; and, early in the year 1796, he removed from Lavenham to Colchester, where he assumed the pastoral care of the dissenting congregation who assembled in the meeting-house in Bucklersbury Lane. He there engaged systematically in the education of his children, which he conducted in a peculiarly happy and skilful manner; aiming less at communicating merely showy information, than at expanding, in harmonious development, the various faculties of their minds; so that, in whatever direction they might afterwards pursue their studies, they might find that the difficulties attendant upon the first steps on unknown ground were already overcome. This comprehensive plan of instruction likewise preserved the young people from the formation of a narrow and exclusive taste for any one particular pursuit. Jane was very sensible of the benefit which she derived from the wise plan adopted by her father; and, when she became an authoress, on more than one occasion recommended it to others.

A mind which, like hers, was very susceptible of external impressions, was likely to be influenced in no small degree by a change of scene and variety of pursuits. She derived many sources of pleasure from the interesting antiquities for which Colchester is remarkable, and from the agreeable scenery by which it is surrounded. But these circumstances had much less influence on her improvement than the intercourse which she maintained with various young persons of intelligence and education; and, in particular, with the four accomplished daughters of Dr S., a physician of high respectability in

that town. These young ladies, with Jane, her eldest sister Ann, and some other friends of the same age, formed themselves into a society for the reading of original essays, and the promotion of intellectual improvement in general. Her brother remarks, that "some of the pieces read by her at the meetings of this society, present plain indications of the originality of thought, soundness of sentiment, and sprightliness and simplicity of style, which have since distinguished her writings. With one of the young ladies above mentioned, Letitia S., she formed a very close intimacy, which was, however, after some time, lessened by the change of religious sentiment made by the former, who, with her sisters, were captivated and seduced from the orthodox faith by the specious sophistry of Socinianism. Their talents were considerable, and to their fond and self-deceiving minds, appeared much greater than they actually were; so that they resolved to discard "the prejudices of the nursery," and boldly commence the task of "thinking for themselves." Some inconsistencies in the conduct of a few of the adherents to the religious creed professed by their parents, contributed to wean their affections from it; and after the death of their father, which took place about the time when the Taylors removed to Colchester, they formed connexions with some persons of intellectual tastes, refined manners, and amiable dispositions, who were perfectly versed in the attractive, but awfully delusive, heresy of Socinus. Such individuals were well fitted to seduce the Misses S. from the faith, which they unhappily succeeded in doing. These young ladies all died of consumption. One of them, Mira, on her deathbed, evinced her dissatisfaction with the heretical opinions which she had lately embraced, earnestly recommended to her sisters to read the Bible with greater seriousness and humility; but did not evince any sure evidence of a renewed heart, though she died imploring to be "saved in God's own way!" Miss Jane Taylor's friend, Letitia, departed in a far more peaceful state; after

suffering much from the terrors of a guilty and awakened conscience, she was enabled, by divine grace, to believe in Christ as her only Saviour ; and lived long enough to give good proof of a mind regenerated by the Spirit of God. Like good Mr Venn, she was now thankful that she had not the Socinian's God to trust in ; she said, " my hope is in Christ,—in Christ crucified ; and I would not give up *that hope* for all the world." These few details of the opinions of the Misses S. will enable the reader to perceive the truth of what their friend, some time afterwards, wrote to a pious correspondent :—" Our earlier friendships, though they must ever be remembered with interest and fond affection, were little adapted to promote our truest welfare ; though to them, indeed, we are indebted for many benefits of a less valuable nature."

The parents of Jane Taylor were too deeply impressed with a sense of the vital importance of religion, to be indifferent to the promotion of it in their children ; and, accordingly, they employed every means for awakening their minds to it. There is reason to believe that the subject of this memoir was early impressed with the awful realities of eternity ; but the timidity and reservedness of her temper rendered it difficult for even her father or mother to become acquainted with the real state of her feelings. As her imagination was strong, she was very liable to be influenced by the terrors, which the thoughts of death, judgment, and eternity, must suggest to every reflecting mind, that has not been enabled to lay firm hold upon the hope set before us in the Gospel. In her fourteenth year, she made various records of pious resolutions, and emphatic expressions of the sense entertained by her of the supreme importance of religion. These were found among her papers after her decease, along with some unfinished verses, of nearly the same date, composed evidently under the influence of feelings much too powerful to admit the free exercise of her poetical talents. Her intercourse with worldly-minded persons, which it was

impossible for her parents altogether to forbid or prevent, betrayed her into many inconsistencies, which tended to hinder her spiritual improvement, and debar her from the peace and comfort enjoyed by those who habitually "live a godly, righteous, and sober life, to the glory of God's holy name." Yet the following extract, from a letter of an early date, will show that she was by no means insensible to "the plague of her own heart;"—"Oh! it is hard fighting in our own strength against the evil bias of the heart and external enemies. Their united forces are, I am daily more convinced, far too much for any thing but grace to overcome. No good resolutions, no efforts of reason, no desire to please, can alone succeed. * * * When I trace the subject up to first principles, I find a change of heart can alone effect what I desire; that 'new heart and right spirit,' which is the gift of God."

When Jane was in her sixteenth year, her father delivered a course of philosophical lectures to a number of young persons, who were, in part, his pupils. These were attended by many of their friends; and were rendered interesting by a variety of graphic illustrations of every subject. They contributed to increase her relish for scientific pursuits, for which she ever after retained great fondness. She took especial pleasure in the wondrous and elevating truths which astronomy reveals.

Mr Taylor resolved to instruct his daughters in the art of engraving, as a means of enabling them, in future years, to procure for themselves an honourable independence. His plan of making his daughters artists by profession was indeed frustrated, because, a few years afterwards, duties and engagements of a different kind were opened up to them; but the hours which they spent every day under his instruction were by no means wasted, for they were thus retained at home, preserved from the seductions and dangers of a premature departure from the restraints of the paternal roof, and enabled to cultivate a very strong attachment to one another,

which proved to them a source of the most pure and refined happiness. As he did not suffer his daughters to neglect their more familiar duties, they in their turn gave to their mother what assistance she required in the management of household affairs. The intervals of time, which were not demanded either by engraving or domestic occupations, were devoted to intellectual improvement; and thus every hour of the day found a useful or agreeable avocation. Miss Jane Taylor's correspondence at this period testifies the satisfaction which she felt at the wisdom and kindness of her parents, in thus providing against habits of dissipation and idleness. She thus expresses herself on one occasion:—"When I see people perpetually tormented with *ennui*,—satiated with amusements—indifferent to every object of interest,—I indeed congratulate myself that I have not one spare moment in which these demons can assail me."

In the spring of 1802, Jane visited London for the first time since her childhood, and was fortunate enough to form a number of friendships with various persons of intelligence, refinement, and decidedly religious principles. To this period she afterwards ascribed the happiest influence upon her character. The acquaintance which she now formed tended greatly to stimulate her to those exercises of the powers of which she had hitherto been almost unconscious. Some time after she returned to Colchester, that town was kept in constant alarm by the rumours of a French invasion, which were always said to have originated from "the best authority;" hence Mr Taylor, who possessed a house at Lavenham, determined to remove a part of his family thither, and thus have an asylum ready for those who remained, if its shelter should be needed. The young authoress, with two of her brothers and an infant sister, was sent to take possession of the vacant habitation. This separation of the family took place in the middle of October 1803.

In this new sphere she manifested her talent for

housekeeping by her management of domestic affairs. The dwelling, which had an air of great desolation when she arrived at it, was soon rendered thoroughly comfortable; and she in every respect justified the confidence which her parents had placed in her. In the following February, as the alarm of invasion had subsided, her father recalled her home, and united his family once more under one roof.

The first essay by Jane Taylor which appeared in print was a contribution to the "Minor's Pocket Book," for the year 1804. It was entitled "The Beggar Boy," and attracted a considerable degree of attention. Her elder sister had for several years been a contributor to the same publication; and the inquiries which were made after the authors of these verses, induced good judges of public opinion to suppose, that a volume of pieces, equally remarkable for vivacity, descriptive power, soundness of sentiment, and delicacy of taste, would be favourably received. Accordingly, first one and then another volume of "Original Poems for Infant Minds" made their appearance; and the expectations, which had been previously formed were not disappointed. Within a short time these works obtained an extensive circulation, both in Great Britain and in America.

Shortly afterwards, the Misses Taylor published a little volume of "Rhymes for the Nursery;" of which the phraseology was brought down to a lower level than that of their previous writings. This work was also received with great approbation.

While the younger sister was thus honourably engaged in promoting the intellectual and moral improvement of the rising generation, she was making progress in spirituality of mind, but not to the extent which was necessary for the full attainment of christian peace. Her correspondence with religious friends furnishes a key to the workings of her mind and heart. In one letter, after mentioning her frequent ineffectual resolutions against her natural irritability of temper, she thus continues, "Must I give all over, and suffer my ungoverned

temper to prevail ! No ; but I must first seek assistance from one, whose ‘ strength is made perfect in our weakness,’ who is as able to still the storms of passion as to say to the raging waves, ‘ Peace, be still.’—I must not hope to be able to resist the temptations to anger or petfulness of one short day, if I have not, in the morning of that day, prayed to be enabled to overcome evil. One had better forget to say, ‘ Give us this day our daily bread,’ than to put up the fervent petition, ‘ Lead me not into temptation.’ ”

While sensible of her own deficiencies, she was not, by any means, incapable of giving the best and soundest counsel to others who stood in need of it. She thus wrote to a friend, who was in deep distress on account of the death of a beloved brother :—“ I hear your cough is become habitual ; and that you firmly expect, and almost wish, to join your dear brother very soon. Now, I am persuaded, it is not merely from a selfish motive that I would say, do not court death ; but I am sure it is the language of reason, and the voice of duty. It cannot be a wholesome state of mind, even in the midst of the severest trial, when it is looking to death as a relief ;—the holy desire ‘ to depart and to be with Christ,’ is very different from the desire to depart, that we may be with some dear friend, which can arise only from a worldly principle. In sending these sorrows, God usually intends to fit us for living more to his glory here below ; and, though they certainly contain a loud warning to ‘ prepare to meet our God,’ as we know not how soon our turn may come, it is showing a degree of impatience under them to say, ‘ I cannot bear the separation—let *me* die also.’ Let me entreat you, then, my dear E., to take great and constant care of your health ; for vain is the attention of your friends, unless you join your own endeavours ; especially restrain yourself from that ardent pursuit of whatever happens to engage your present interest, which, I am very sure, has greatly undermined your health already, and which, if persisted in, will assuredly destroy it. May your soul also prosper !

I shall rejoice to hear, that you have been led, by this affliction, more confidently than ever, to 'lay hold of the hope set before us.' A person, who thus displayed "the spirit of a sound mind" in giving advice to others, could hardly have been otherwise than seeking earnestly "the one thing needful," and fixing her affections upon "those things which are above, where Christ sitteth at the right hand of God."

She had a good deal of constitutional pensiveness, which was, however, combined with considerable powers of humour. Theorists might suppose these qualities altogether incompatible; but experience has shown that they are by no means so. "Without this union and counteraction," says Mr Isaac Taylor, "humour is apt to become broad and offensive, and pensiveness to sink into sentimentality or dulness." The playfulness which frequently appears in her correspondence may well, like that of Cowper, show that religion does not render its votaries gloomy or morose. We subjoin the following extract from a letter to a female friend, written in her twenty-fourth year, as a specimen of the harmless drollery in which she indulged. Many persons will, however, assert that it is a caricature of the sentiments of the stronger sex upon the subject to which it alludes:—"I daresay you read a paper in the Christian Observer for April, on 'Female Cultivation.' I feel grateful to the sensible and liberally-minded author. I do believe the reason why so few men, even among the intelligent, wish to encourage the mental cultivation of women, is their excessive love of the *good things* of this life; they tremble for their dear stomachs, concluding that a woman, who could taste the pleasures of poetry or sentiment, would never descend to pay due attention to those exquisite flavours in pudding and pie, that are so gratifying to their philosophic palates; and yet, poor gentlemen! it is a thousand pities they should be so much mistaken; for, after all, who so much as a woman of sense and cultivation will feel the real importance of her domestic duties,

or who so well, so cheerfully perform them !” It may be here remarked, that Miss Jane Taylor’s habits were essentially domestic, and her talent for housekeeping was very remarkable ; she having too much good sense and consistent piety to undervalue even the most homely employments, which tended to promote the comfort of those around her. Her brother says, “ To the character of a *literary lady* she had a decided dislike ; both on account of the affectation from which it is seldom exempt, and of the false importance commonly attached by such persons to the most trivial pursuits.” She never showed herself elated by the great popularity which her writings attained ; and was ever sensible of the unchristian nature of pride and vanity.

In the course of the year 1809, two of her brothers removed to London ; and she, in various of her letters, addressed both to them and to other correspondents, expresses the sorrow which she felt at being thus separated from the objects of her most tender regard. Her regrets were in some measure allayed by fresh literary occupation. She had several friends who were accustomed to write verses ; and some of them projected a volume to which they might jointly contribute. After considerable entreaty, she was induced to consent to give some pieces to this work, which was published under the title of “ *The Associate Minstrels.*” In some of those poems she has given a very forcible and truthful delineation of her own mind, so that in perusing them her intimate friends felt as if seeing and conversing with her.

Shortly after the publication of this volume, Ann and Jane Taylor entered upon a task of no small difficulty, that of composing a collection of hymns for the use of children. In their preface, they said, “ The Divine Songs of Dr Watts, so beautiful and so justly admired, almost discourage, by their excellence, a similar attempt ; and lead the way, where it appears temerity to follow.” Parents had, however, very generally felt the want of a greater number of hymns of this kind ; and have

appeared to think the deficiency well supplied by this volume, which was soon succeeded by a smaller collection of a similar kind, adapted to the use of Sunday schools. This latter collection cost its authors a great deal of trouble, as it was with difficulty that they persuaded themselves of their having attained the requisite degree of simplicity.

Towards the end of 1810, Mr Taylor resigned the charge of the congregation to whose spiritual wants he had ministered; and about the same period in the following year removed with his family to Ongar, whither he had been invited by a dissenting community, whose pastor he became. A few months after this event, his daughters were induced, by the advice of certain friends, to visit London, for the purpose of perfecting themselves in some minor accomplishments, preparatory to setting up a school. Unexpected obstacles, however, occurred to prevent them from carrying into execution the plan of their projected establishment; and, without regret, they returned to their father's house. By this time Jane had entirely relinquished the practice of engraving; but she retained a taste for drawing, which she occasionally gratified. About this period she wrote to a pious friend, in the following thoroughly christian strain:—"It is not merely under the complete failure of our schemes of happiness, that the real incompetency of the world to afford it is impressed upon us; though the accomplishment of those projects may, at first sight, appear inconsistent with the general condition of our pilgrimage, 'in the world ye shall have tribulation;'—experience soon teaches us how easily our dearest delights become sources of trial,—'each pleasure has its poison too,'—so that when the world has done its best for us, we are still mercifully compelled to acknowledge that 'we must die to be happy.' May we both be supported by this hope in our conflict with the last enemy!"

A few months after the young ladies returned from London, they again left Ongar for some time, and went

to live in Devonshire, on account of the delicate state of their brother Isaac's health. He had previously resided some months in that county, and felt great pleasure in making his sisters acquainted with all the novel scenes and striking beauties of their new abode. Jane thus describes their dwelling in one of her letters:—"Ilfracombe is situated in a deep valley, surrounded on one side by barren hills, and on the other by stupendous rocks, which skirt the sea. Our lodgings very pleasantly overlook the harbour, which affords us constant entertainment. The sea is close behind the house; and is so near a neighbour, that during the last high tides, the waves rose in immense sheets of foam and fell over a high wall opposite our chamber windows; it also flowed into the house in front, and kept us close prisoners. Our walks in every direction are so interesting, that, while the weather permitted, we spent a great part of the day abroad. Our rambles among the rocks I enjoy most; though at first they excited sensations of awe and terror, rather than of pleasure. But now we climb without fear amid a wilderness of rocks, where nothing else can be seen, and nothing heard but the roar of the distant sea; here the only path is over the huge fragments which lie scattered in all directions, and which it requires some courage, as well as dexterity, to scale. Besides these, we have several cheerful walks commanding the sea, bounded to the north by a beautiful line of the Welsh mountains. Their aspects are very various; at times appearing only like faint clouds in the horizon; but when the weather is clear, and the sun shines upon them, they exhibit an exquisite variety of light and shade, and delicate colouring, finished by distance, like the finest miniature. From some of the highest hills we have distinctly perceived the buildings on the nearer part of the coast,—to the west the wide ocean opens before us,—

'Now sparkling with sunbeams, now dimpled with oars;
Now dark with the fresh-blowing gale.'

The rocky cliffs of Lundy island add beauty and interest to the scene."

During the first winter which she spent in Devonshire, Jane experienced a great change in her mode of life; for, instead of the constant occupation to which she had been hitherto accustomed, she passed the day in continual recreation. Her mornings, whenever the weather allowed, were spent in social or solitary rambles, and her evenings generally in agreeable society, of which she found no want at Ilfracombe. Next summer she returned with her brother and sister to Ongar; but, in the following winter, again repaired to Devonshire, attended by the former. Her sister did not, on this occasion, accompany her, as she was preparing to quit the paternal roof, on becoming the wife of the Rev. Joseph Gilbert, then one of the tutors of the Independent College at Rotherham, who has since distinguished himself by a very able volume on the Atonement, published in the series of "Congregational Lectures."

Among the scenes in the neighbourhood of Ilfracombe, to which Miss Taylor now returned with renewed delight, her favourite one was a wild secluded spot named Lea, the peculiar features of which made a vivid impression upon her fancy. Among her poetical remains has been published a fragment, to which she had given the title of "Philip," in which, if we mistake not, there will be found, in no inharmonious combination, somewhat of the peculiar spirit both of Cowper and Crabbe. It is the history of an eccentric moody being, who says of himself that he "was always pensive, proud, and poor;" and who had retired to this lonely spot for the purpose of shunning all intercourse with mankind. This modern Timon, however, at last becomes attached to his faithful housekeeper, and offers her, not his hand, but—the history of that "inward wo," which

"Was much too sacred for mankind to know."

This piece opens with a delineation of Lea, which we insert as an interesting specimen of her descriptive powers in verse:—

" 'Mid scatter'd rocks, on Devon's northern sea,
 Lies a small hamlet, and its name is Lea :
 A drear lone place, whose few stone huts below
 Seem to the spot spontaneously to grow :—
 So rude, that to the eye they intermix
 With rock and weed :—there are but five or six.
 A rapid stream that dashes from the hill,
 Turns the rude wheel-work of a noisy mill ;
 And falling there, where nought its fury bars,
 Flies from the wheel in thousand glitt'ring stars ;
 Producing life, and sound, and movement here,
 Where all beside is silent, still, and drear.
 Like wit ill timed, this playful pageant mocks
 The gloomy aspect of the sea and rocks.
 Bare hills and barren downs for miles you trace,
 Ere is attain'd the unfrequented place ;
 And, when arrived, the traveller starts to find
 So wild a spot the abode of human kind,—
 Before him rolls the wide and lonely sea,
 Skirted with rocks,—and there, below, is Lea."

The second winter which she passed in this pleasant county was principally occupied in the composition of the tale, since so well known and highly esteemed by the name of "Display." She began it without any fixed plan for its execution ; but with a specific idea of the qualities which she intended to exhibit. Her mode of writing is thus described by her brother :—"It was her custom, in a solitary ramble among the rocks for half an hour after breakfast, to seek that pitch of excitement, without which she never took up the pen ;—this fever of thought was usually exhausted in two or three hours of writing ; after which she enjoyed a social walk, and seldom attempted a second effort the same day, for she had now adopted the salutary plan of composing in the morning only ;—to this plan she adhered afterwards, with only occasional exceptions."

In the following summer, Miss Jane Taylor, with her brother, left Ilfracombe, and proceeded to Marazion in Cornwall, where they had resolved to spend the ensuing winter. But the romantic scenery of North Devon suited her taste much better than "the business and bustle, and open bareness of Cornwall." Still she found much agreeable society at her new residence, and formed

there some friendships on which she set a high value. Hitherto her connexions had been chiefly with the members of the Independent body, to which she belonged; but her Marazion friends in general belonged to the Established Church, and were, moreover, zealously attached to its principles and forms. She likewise became acquainted with several Wesleyan Methodists, who are the predominant sect in the western part of Cornwall. As there was no Congregational place of worship there, the young authoress attended alternately the service of the Established Church and that of the Methodists; but she never abandoned Independency for Episcopacy, or Calvinism for Arminianism. After residing some time at Marazion, she thus writes about the Wesleyans:—"Here we are surrounded by Methodists, and have an opportunity of knowing what Methodism really is. We usually attend at their chapel; their preachers generally appear to be zealous and devoted men; and their preaching well adapted to be useful to the class of persons who are their hearers. I have never any where before seen so general a profession of religion; and there is every reason to believe it is more than a profession with many." In another letter, she observes:—"Of Methodism and Arminianism I knew scarcely more than the names before I came here, and am very glad of having seen them for myself. Cornwall certainly affords a favourable specimen of the Methodists; the good they have done is unquestionable even by the most prejudiced witnesses. But what they have effected is fairly attributable to their zeal and laboriousness, rather than to their peculiar opinions." The number of truly pious persons in the humbler ranks of life, with whom she was at this time brought into contact, destroyed all prejudice against such unrefined devotion, which she might ever have entertained, and disposed her to remark as follows:—"I am much inclined to believe that the *poor* in every sense, the *mentally poor*, are generally the richest in faith,—that they receive the Gospel more simply *as it is*, without reasonings and disputings, and live upon it more entirely and more happily."

Shortly after her removal to Marazion, she undertook the charge of conducting a class in the Sunday school there, connected with the Establishment; making only one stipulation, which was amicably granted,—that she should not be required to teach the Church Catechism. She took a great interest in her pupils, and laboured among them during the whole of her residence in Cornwall, although her exertions evidently impaired her health. She ever acted on the principle of doing “what she could,” and no amount of toil endured in the preceding week, could withdraw her from the performance of her benevolent duties on the Lord’s day.

During the whole of this period, she was occupied in finishing “Display;” and, late in the year in which she came to reside at Marazion, it was sent to press. The favour of the public, and, what she valued more, the approbation of some judicious and intelligent friends, proved very agreeable to her, and tended to give her a confidence in her powers of composition, which she had not previously felt. She had hitherto persisted in ascribing the chief merit of their joint productions to her sister; but “Display” was entirely her own work; and it was generally acknowledged to evince qualities of a higher kind than had marked the pieces which either of the Misses Taylor had as yet given to the world. Her reading at this time was more extensive than it had before been; and it was chiefly directed to books of the most solid kind. For history she had an especial fondness; it excited in her mind a much more lively interest than even the most fascinating works of fiction, which she now read only at those times when the exhaustion arising from study had rendered her incapable of close attention. Her taste for works of fancy was considerably weakened at this period by the more intimate contact with the wants and sufferings of the poor, into which she was led. She was now more thoroughly interested, and more deeply affected, by the *real* miseries of life, and her mind received a more completely practical turn.

Early in the year 1816, she began to contribute to

the pages of the *Youth's Magazine*, a widely circulated periodical, conducted on strictly religious principles. She continued to write for this miscellany during the ensuing seven years; but it was with great reluctance that she consented to become a stated contributor. She always entertained a high opinion of the liberality which she received from the several conductors of the *Youth's Magazine*. All her contributions to its pages had the signature Q. Q., and amount in number to about eighty. They were published in two volumes after her decease, and have gone through several editions. They consist of essays, tales, and dialogues, interspersed with a few pieces of poetry. Some of them, such as, "How it Strikes a Stranger," the "Soliloquies of the Old Philosopher and the Young Lady," and the "Lines on Visiting Cowper's Garden and Summer-house at Olney," are familiar to almost all readers, as parts of the various selections in prose and verse which have appeared of late years. Many of those who have perused "the contributions of Q. Q.," will be disposed to agree with her brother in thinking, that "this collection of papers contains her happiest and her most useful compositions."

While engaged in writing for the periodical just mentioned, she was by no means destitute of other occupation. She finished a volume of "Essays in Rhyme on Morals and Manners," in the spring of 1816; pieces which were composed with the greatest zest and excitement. While employed upon them, indeed, she seemed lost to all other engagements; and in her daily walks was frequently quite abstracted from the scene around her. In this volume, the authoress did not hesitate to avow her opinions on certain controverted subjects with boldness; nor did she listen to the advice of a friend to whom the manuscript had been submitted, and who had counselled her to avoid such delicate topics. Another individual after the publication of these "Essays," thought fit to find fault with her for introducing evangelical sentiments so frequently and undisguisedly; but Miss Taylor was too decidedly under the influence of religious principle

to make any compromise in this matter; and she thus wrote back to her well-meaning, but prejudiced correspondent:—"If you mean to call religious sentiment *party*, I shall not dispute the term with you. Christianity has had a great many ill names from its commencement to this day. But they have never done it the least harm, nor ever will. Do you think I would condemn you for using a prayer-book, or kneeling at an altar,—for going under water,—or even for wearing a broad brim? No. But as I would not make my creed narrower than that of the Bible, so I dare not make it wider. 'There is no other name under heaven, whereby we must be saved.'—'He that believes shall be saved, he that believes not shall be damned.' This is all I would contend for, and all, I think, that I have contended for, as essential; and if it is to this you object, I fear not boldly to say, that you are wrong. And my heart's desire and prayer is, that you may be led, as many a confident opposer has been, to what I must still maintain to be the only place—the feet of Jesus."

The continued excitement occasioned by the composition of the "Essays in Rhyme," rendered it necessary for her to remove from Marazion for change of scene and complete relaxation. Accordingly with her brother she left Cornwall, and spent six weeks in Yorkshire, with her brother-in-law Mr Gilbert, who then resided at Masbro, near Rotherham. He introduced her to some very agreeable society, and she describes her time as passed almost "in a continued bustle of visiting." She next returned to Ongar, delighted to find herself once more under the paternal roof; and was welcomed home with all the kindness which her heart could have wished, and which, from past experience, it must have anticipated. "It was indeed," says she, "a joyful meeting; and, when, that evening, we once more knelt around the family altar, I believe our hearts glowed with gratitude to Him who had permitted us thus to assemble in peace and comfort, and had disappointed all our fears." Her father had, during her absence, removed from his former

dwelling to a farm-house, a short distance from the town, the situation of which proved to her a source of the truest pleasure.

Soon after her return, Jane and her mother projected a work, which was to be executed jointly, in the form of a correspondence between a mother and her daughter at school. These letters were commenced at Ongar, and completed at Hastings, whither the family removed to pass the ensuing winter. But the younger authoress did not again practise the constant literary occupation which had injured her health in the preceding winter; she devoted a very large proportion of her hours to reading; and thus acquired, in some measure, a distaste for the exertion which writing necessarily demands. Her stay in Sussex was marked by an almost total seclusion from society; but she was perfectly content with the pleasures to be obtained in the bosom of her own family. Next April, having left Hastings, she passed a few weeks with some friends in and near London, after which she once more returned to Ongar. It was about this period that she first became sensible of an induration in the breast, which kept her, during the remaining years of her life, in a state of continual apprehension, and at last terminated fatally.

Her religious belief had been fully settled; but she had not hitherto been able to lay hold upon "the hope set before us in the Gospel," with perfect comfort to herself. In the summer of 1817, however, her doubts about her personal salvation were dispelled; and she was enabled, by the grace of the Spirit, to receive Jesus Christ as her Saviour. She thus mentions this joyful event in a letter to her sister:—"My mind, all the summer, had been much in the state it has been in for years past, that is, unable to apply the offer of the Gospel to myself; and all confusion and perplexity when I attempted to do so. One evening (about three weeks before going to London for advice), while alone in my room, and thinking on the subject, I saw, by an instantaneous light, that God would, for Christ's sake, forgive

my sins ;—the effect was so powerful that I was almost dissolved by it. I was unspeakably happy ; I believed that had I died that moment I should have been safe. Though the strength of the emotion soon abated, the effect in a great degree remained.” She goes on to state how this gracious dealing of the Lord with her soul afforded her comfort and peace, when, upon going to the metropolis, she heard the unfavourable opinion of the physician upon her case. She made known the state of her mind to her brother Isaac, who strongly advised her to join the church, by partaking of the Lord’s Supper, which a deep sense of her own unworthiness had hitherto restrained her from doing. With this counsel she accordingly complied, and in October 1817, publicly professed her faith in Christ by commemorating his death.

She spent the ensuing winter partly at Reading, and partly at Oxford, in the society of kind friends. In a letter written at the former place, she thus speaks of the influence of her disease upon her mind :—“ I have still occasional pain, which keeps alive anxiety ; but on the whole my spirits are pretty good. I endeavour to cast this care on God ; and especially to impress my mind with the consideration, that, even if my most sanguine hopes of recovery should be realized, it would make no *essential* difference in my prospects. There is no cure for *mortality*. Attention and supreme regard to my eternal interests are absolutely necessary, independent of all immediate considerations. Yet I feel the use—the benefit of this perpetual monitor, and pray that its voice may not be heard in vain ; for, after all, the most threatening afflictions are vain, unless the Spirit of God make them the means of good to us. This, too, I have strikingly experienced. But how encouraging under all discouragements is that simple promise,—‘ Ask and ye shall receive,’ especially when we reflect that God, ‘ who cannot lie,’ *has given it to each of us*. This may encourage us to ask, not only for salvation from the wrath to come, or for just grace enough to save

us at last, with which it would be easy to be contented ; but for great spiritual blessings, eminent spirituality of mind, a life ' hid with Christ in God,' so as to have at last an abundant entrance into the kingdom of God."

In the summer of 1818, Miss Taylor and several members of her family were attacked with a very severe illness, but they all recovered ; and after her convalescence, she devoted herself most assiduously to labours of christian benevolence. She had formerly originated a ladies' working society, for the benefit of the poor ; and she regularly attended its meetings whenever she was at home. Having become a teacher in a Sabbath school, she continued her duties there long after her health began seriously to suffer from her exertions. She instructed the children of her Sunday class in writing and arithmetic, on the afternoon of one day in the week. Being interdicted from literary occupation, during the last few years of her life she wrote but few pieces, with the exception of her papers in the *Youth's Magazine*. She, however, still employed her pen in the less formal and exhausting business of correspondence. Conscious that her own days on earth were numbered, she became more anxious to impress upon her friends the necessity of faith and holiness ; and to remind even the truly pious among them of the duty of seeking to "grow in grace." She thus writes to a family with whom she was intimate : "My dear friends,—Be not contented with low aims and small attainments in religion :—they are indeed fearful signs of insincerity ; or, at best, proceed from a merely slavish fear of the consequences of quite neglecting it. O, do aspire to something beyond an ordinary reputable profession of it ! Here ambition is sanctified. Determine to number yourselves with the happy few ; and do not be discouraged by difficulties, nor think it too much for you to attain. It is not humility, but inactivity and despondency, that lead us to think so. God will give us all the grace, and strength, and ability, we really desire and ask for. Let me affectionately recommend to you early to seek to be engaged

in some sphere of active usefulness. *Doing good* is the most excellent means of *getting good*. There is no mistake greater than to suppose that we are sent into the world only to attend, however industriously, to our own personal or even family interests. Love to our neighbour demands our active exertions in his behalf; and we are all required, more or less, to 'go and work in the vineyard.' We all have a talent intrusted to us, and what shall we say when our Lord comes, if we have not improved it?" * * * "I am persuaded you would find useful activity one of the best preservatives against the innumerable temptations to which, as youth advances, you will be exposed. How many young persons have blessed God that ever they were led to engage in Sunday school teaching! It profitably occupies that time which, if wasted in frivolity and indulgence, leads to the worst consequences; and, in teaching others, a double blessing often descends upon the teacher." In the same letter are the following admirable observations upon christian consistency:—"With regard to our conduct, whether at home or abroad, we cannot mistake, if we will but follow the precepts of Scripture in their plain and literal sense. This is too much neglected—strangely neglected, even by those who profess to make the Bible their rule. If we had no other directions whatever for our conduct than those contained in that beautiful chapter the twelfth of Romans, it would make a heaven of earth, were they but attended to. It is an excellent chapter to read very often, and deeply and daily to study. It would make a little paradise of any society or family where its spirit was imbibed; and, after all, it is at home,—in the bosom of our families, in our daily and hourly tempers and conduct,—that we have the best opportunities of practising holy obedience to the commandments of Christ."

In the course of 1820, her thoughts were much occupied with the protracted illness of her father; but in the autumn of that year she accompanied him to Margate, and had the satisfaction of witnessing his com-

plete recovery from the disorder which had threatened his life. Early in the following spring, she again visited her sister Mrs Gilbert at Rotherham ; and from thence made excursions into various parts of Yorkshire. Her health was so much bettered by this relaxation, that several of her friends in various parts of the country urged her to pass her time in successive visits among them. But, although she was very sensible of the kindness which prompted these requests, and believed that frequent change of scene would probably promote her recovery or prolong her life, she regarded it as her duty to remain at Ongar, for "I find," she used to say, "that *home* is the place which suits me best." She felt that the excitement of continual visiting diverted her attention from her spiritual interests ; and she wished to devote her time to a more close communing with her own heart. Her spirits were considerably depressed by her removal from the dwelling, near Ongar, in which her family had lived some years, to a house which Mr Taylor purchased in the town itself. In the autumn of 1821, she visited Margate ; and passed the ensuing winter months near London, where she enjoyed the benefit of constant medical advice. Her feelings at this period are described in a letter to Mrs Gilbert :—"Of late I have felt my general health more affected than formerly. But it requires *much* utterly to extinguish the hope of recovery :—with God nothing is impossible. Besides, it is really difficult, while occupied with the usual pursuits of life, and while able to go in and out much as usual,—it is difficult to realize the probability of death at hand. But it comes strangely across me at times, when, forgetting it, I have been planning as usual for the future. Then a dark cloud overshadows me, and I hear the murmurs of the deep waters : I expect I shall have deep waters to pass through :—already I feel the sting of death ; but am not without hope that it may be taken away."

In the month of July 1823, her maternal uncle, the Reverend James Hinton of Oxford, died, and she was impressed with the belief, that death was not to visit

the family with "a single blow." This foreboding proved but too correct. In the following November, her paternal uncle, Mr Charles Taylor, departed this life ; and, a few months afterwards, her own death took place. In October, she visited Margate again, in the company of her brother and a young female friend. At that seaport she passed a month, after which she went to Bedford, and took advantage of the opportunity to visit the classic ground of Olney and Weston. Her complaint was making progress, but slowly ; and she was, by the goodness of God, preserved from much suffering ; for which merciful appointment, she (as well as the other members of the family) was very grateful. The fatal termination of her illness was accelerated by a cold which she caught while in London, taking leave of an intimate friend, who was preparing to depart from England. Her exposure on this occasion produced rheumatic pains, which were the principal cause of her subsequent suffering, and, apparently, of the rapid failure of her strength.

Notwithstanding her great weakness, she continued to attend public worship, and taught her class in the Sabbath school till the 4th of January. On that day, after teaching her pupils the usual time, she took a friend who was with her to a window overlooking the burial-ground, and pointing to a spot opposite, said, "There, Betsy, that is where my grave is to be." The excitement occasioned by a funeral sermon preached on the same Sabbath, for an intimate friend, the mother of a large family, whose death had much affected her, proved very injurious to her health. From this time her symptoms were aggravated, and her breathing became so quick and feeble, that it kept her spirits in constant agitation. She again went to London for advice, and returned home in rather amended health. She thus wrote about the end of March to her sister :—"I have to be thankful for being so free from pain,—my suffering now is almost entirely from debility, and weariness, and difficulty of breathing ; but what I am most of all thankful for, is, that the prospect of death is less formidable

to me, owing to my having more peace in believing ; and an increase of this is all I want, in order to reconcile me to it entirely. I often think, too, that if I am taken off by a gradual decay, I ought to rejoice, as being thereby rescued probably from greater sufferings ; but I desire to leave it all with God.

The near approach of her death was not perceived by Miss Taylor, nor by the other members of the family ; for her calmness and fortitude, her continued vigour of mind, and unabated interest in whatever was passing around her, concealed the progress of her illness. Though she had become incapable of long-continued devotional exercises, yet she did not fail to observe her stated periods of retirement. Her brother, in the evening, used to read to her some portion of the Bible, and a few pages of Bennet's " Christian Oratory," a book which she highly valued. On these occasions, her language often showed an humble and increasing confidence in the power and grace of the Redeemer. On the 5th of April, she was supported at her desk, for the purpose of transcribing and amending her will. She was unable to continue at this task more than an hour ; but completed her design in the three or four succeeding days. Her mind was so entirely composed, that she executed her transcription and alterations in a manner which could not have been surpassed in the days of her firmest health. On the Saturday before her death, she was visited by the medical gentleman whom she had consulted when last in London. So little aware was she of her approaching dissolution, that she asked his opinion of the practicability of her leaving home for change of air. After his departure, she reflected on his manner of replying to her inquiries, and inferred from them that he thought she had not long to live. Her language to those around her on the next day plainly indicated that she was aware of her state. On this day, the Sabbath, she conversed a good deal with various members of her family upon religious topics ; and, among other things, said to Mr Isaac Taylor, " I am now quite happy—as happy as my poor frame will bear."

On Monday afternoon, she expressed a wish to finish a letter to a few young friends, which she had begun some time before. Her brother supported her in his arms, for she could no longer sustain herself; and it is to be feared that this dying effort hastened her last hour; which, however, could not have been long deferred. The following sentences were written under such affecting circumstances:—"I fear I cannot finish. O, my dear friends, if you knew what thoughts I have now, you would see, as I do, that the whole business of life is preparation for death! Let it be so with you. If I have ever written or spoken any thing you deem good advice, be assured I would, if I could, repeat it now with ten-fold force. Think of this when I am gone." In the evening, she conversed with a minister who called, and with her mother, in a manner which showed that she was in possession of a clear faith and a strong hope.

During the following night she slept quietly; but in the morning found herself unable to rise as usual. About ten o'clock, Mr I. Taylor read a psalm and prayed; after which, she was placed in an easy chair by the bedside. One of her brothers now arrived from London, having learned that her death was considered at hand. She spoke to him of the hope which she had in Christ, and the deep sense entertained by her of the unspeakable importance of spiritual things. Although the hollowness of her voice, and the glazedness of her eye, but too plainly announced that her dissolution was near, she was in perfect possession of her faculties. She was now surrounded by her family; and, in their presence, said, in a loud but interrupted voice, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." Soon after, she repeated, with equal emphasis, the verse of Dr Watts:—

"Jesus, to thy dear faithful hand
My naked soul I trust;
And my flesh waits for thy command
To drop into the dust."

Having been again placed in bed, every one withdrew except her sister, to whom she gave various directions with the utmost calmness of mind. After this, she appeared to be suffering from the laborious heaving of the chest; but, when asked how she felt, replied, "quite comfortable." Mrs Gilbert was at this time absent; but had left Rotherham on her way to Ongar. Miss Taylor, however, found herself sinking so fast that she said, "Well, I don't think now I shall see Ann again." From this time she did not speak intelligibly at all, but seemed sensible till about five o'clock, when a change evidently took place; her breathing became interrupted, but she continued tranquil, and her features perfectly placid; at half-past five, she had a short struggle, and "fell asleep in Jesus." She was interred in the burial-ground attached to the Independent chapel at Ongar, where a simple monument has been erected to mark the spot.

A clerical correspondent of the "Youth's Magazine" thus mentions the impression which Miss Taylor had made upon her friends at Ongar:—"I could not refrain from perceiving how deeply interested all with whom I entered into any conversation seemed to feel in recurring to the distinguished lady who was the ornament of 'this narrow sphere,' but who now shines forth with all the brightness of the mid-day sun in the kingdom of her Father. She had evidently won their esteem, and secured their most affectionate regard; and this was accomplished, not by any studied exhibition, but by a development of character as simple as it was beautiful, and as artless as it was attractive. 'Indeed,' said one to me, 'you cannot think how humble, how unassuming she was! How readily would she come and see us, and enter into the most free and animated conversation!' 'It was with the utmost anxiety,' said an affectionate mother to me, 'that our family, on the first of every returning month, glanced their eyes over the cover of the Youth's Magazine, to see whether any of the contributions of Q. Q. had been inserted; and it was most cheering to them when they perceived that some beau-

tiful essay, or sparkling dialogue, or glowing piece of poetry, had a place assigned to it in that valuable miscellany.' ”*

Although on every thing which Jane Taylor wrote there is the stamp of unquestionable ability, it will be generally admitted, that her tale, “ Display,” exhibits her powers to the best advantage. It contains no startling scenes—no harrowing incidents—no deviations from strict probability ;—to those who read only for the sake of excitement it will present but few attractions. It is merely a well-drawn and life-like picture of the modes of thought, feeling, and action prevalent in an English country town ; and it evinces a correct and practical acquaintance with the workings of human nature, as they develop themselves in the middle and lower classes of society. The incidents are well conceived and arranged ; but it is in the delineation of character that we conceive the talent of the authoress is most effective. The two heroines are well contrasted. In Emily, we see an amiable, modest, intelligent girl, in some measure at first under the influence of an enthusiastic and romantic temper, which leads her to look with a want of due interest upon the daily duties and prosaic realities of ordinary life, but gradually brought to appreciate and embrace true religion, when presented to her view in its native consistency and loveliness ; and then her constitutional virtues, being purified and converted into Christian graces, she engages in every good work with a zeal and activity previously unknown. In Elizabeth, we trace a vain and artificial character, ever led by her self-conceit into difficulties, from which the unaffected simplicity of Emily had preserved *her*, immersed at first in a round of worldly pleasures, without a thought or wish for any thing more elevated ; next adopting habits of eccentric and enthusiastic religionism, without any real change of heart ; afterwards returning to the world disgusted with the habits of devotion, which she had but outwardly embraced, and

* Youth's Magazine, 1827.

not finally brought to the knowledge and love of the truth until she had tasted, in worldly embarrassment and humiliation, the bitter fruits of her former folly. While the two principal characters are thus well developed, the dispositions of the other persons who figure in the narrative are unfolded with the same felicity, though not with equal minuteness. We are successively introduced to the calm, consistent, sober-minded piety of the Ledderhursts, recommending religion by invariably presenting it in a form replete with good sense, good taste, and good feeling;—the forward, flippant semblance of godliness in Betsy Pryke, “more anxious for comfort than consistency, more solicitous about frames than temper;”—the dull, vacant stupidity of Miss Overton, whose conversation was constantly characterized by a “*commonness* that forbade the supposition of an original thought having ever by any accident strayed into her brain;”—with several others, which prove how closely Jane Taylor had observed the world, with which she was from time to time brought into contact. The moral does not come at last in the shape of a dull and dry ethical sentence, but is steadily kept in view throughout the whole narrative, unobtrusively but effectually pervading each portion of it.

The “*Essays in Rhyme*” have generally been considered the best of Miss Taylor’s poetical compositions. The correspondent of the *Youth’s Magazine*, whom we have previously quoted, remarks of this volume:—“I could scarcely have believed, before it issued from the press, that we had any female amongst us who bore so close and beautiful a resemblance to Cowper. There is much of his playfulness; of his exquisite ease; of his *naïveté*; of his vigour; of his keen satire; of his fine sentiment; of his rich and appropriate illustrations; of his fresh and striking originality; of his firm attachment to “the truth as it is in Jesus.”

The following lines are from the *Essay on Prejudice* in the above-mentioned volume. They describe the sentiments likely to be raised in the mind of an

Athenian by the preaching of the Great Apostle of the Gentiles :—

“ When Paul the walks of beauteous Athens trod,
To point its children to their unknown God,
If some refined Athenian, passing by,
Heard that new doctrine, how would he reply ?
Regarding first, with polish'd scornful smile,
The stranger's figure and unclassic style ;
Perceiving then the argument was bent
Against the gods of his establishment,
He need but cast his tutor'd eye around,
And in that glance he has an answer found :
Altars, and theatres, and sacred groves,
Temples and deities, where'er it roves ;
Each long perspective that the eye pervades,
Peopled with heroes, thick'ning as it fades ;
Those awful forms that hold their silent sway,
Matchless in grace, while ages roll away ;
There, softly blending with the evening shade,
Less light and less, the airy colonnade ;
Here, in magnificence of Attic grace,
Minerva's Temple rising from its base ;
Its spotless marble forming to the eye
A ghostly outline on the deep blue sky ;
Enough—the doctrine that would undermine
These forms of beauty cannot be divine.
Thus, taste would doubtless intercept his view,
Of that strange thing, which, after all, was true.”

The next piece which we shall quote is entitled

“ EVENING THOUGHTS.

“ The hours have danced their joyous round,
Adorn'd in flowers of May ;
Till each, in turn, with mercy crown'd,
Has come and pass'd away.

“ The constant sun has run his race
Athwart the boundless deep ;
And ne'er amid that trackless space,
Has fail'd his path to keep.

“ The earth has drunk the morning dew,
And fed her flowery train ;
The flowers have spread their charms to view,
And deck'd the earth again.

“ Now evening's lengthen'd shadows spread
To curtain them around,
And each reclines her modest head
In gentle slumbers bound.

"Beasts, strong to labour, o'er the lea
Have drawn the cumb'rous plough ;
And feed in pastures, glad and free,
Their toil accomplish'd now.

"Laborious man fulfils his task,
And seeks repose ; but I—
Is *mine* accomplish'd ?—let me ask—
And conscience shall reply.

"Birds, beasts, and trees, unmoved by choice,
Have each improved the day,
Obedient still to Nature's voice ;—
But whose did I obey ?

"Were Christ's commands before my sight
In all I thought and spoke ?
And have I borne his burden light,
And worn his easy yoke ?

"Have pride or wrath disturb'd my breast,
Or wishes wild and vain ?
Has sinful sloth my powers possess'd,
And bound them in its chain ?

"Has not my resolution fail'd ?
Lord, search, for thou didst see ;
And has not base self-love prevail'd
Instead of love to thee ?

"Did I this day, for small or great,
My own pursuits forego,
To lighten by a feather's weight
The mass of human wo ?

"Mid cares, and hopes, and pleasures mean,
With eager fondness sought,
Oh ! has one glance at things unseen
Sublimed my earthly thought ?

"Has grace, descending from above,
This evil heart possess'd ?
In meekness, patience, truth, and love,
To all around express'd ?

"Great is the peace such grace bestows
'Mid storms of earthly strife ;
And calm and sweet is their repose
Who live this hidden life.

"If thus my cheerful hours had sped,
How blest the day's decline !
'Tis past !—but, though for ever fled,
To-morrow still is mine."

Our next extract shall be one of the prose pieces, originally contributed to the *Youth's Magazine*, and which will show how well adapted Miss Taylor's powers were to the employment of pleasing and instructing juvenile minds. It is, however, less exclusively *juvenile* than several of the tales and dialogues which she composed for that widely circulated and useful miscellany:—

SUNDAY MORNING.

“That is not likely to be a profitable Sabbath which is commenced without some suitable recollection, some sincere desire to improve and to sanctify it. Our first waking thoughts should be thus consecrated—should thus take possession of the mind, and pre-occupy it—otherwise those of a worldly kind will soon flow in; so that, if we ‘do not our own works,’ we shall ‘think our own thoughts,’ which is as great a sin in the sight of God. But there are many reflections (besides those more obvious ones, which are familiar to every serious mind) that may be suggested to us by Sunday morning. Let us indulge them for a while.

“This Sabbath dawns not on ourselves alone, but also on the millions of our favoured land; inviting all to forget the six days in which they have laboured and done their work, and to remember this and keep it holy. Alas! to multitudes, how vain the summons. We see that ‘the world still lieth in wickedness,’ in no respect more strikingly than by the total neglect of this day in numberless instances; and the very mistaken and partial observance of it in many more. It is melancholy to reflect on the thousands who welcome it only as a day of indulgence, idleness, or amusement. The Sabbath sun, which ought to arouse them betimes to its sacred duties, does but witness their longer indulgence. How many, who ‘rise up early, and sit up late,’ on other days, to attend diligently to their worldly affairs, when they awake and recollect that it is *Sunday*, resolve to have ‘a little more sleep, a little more fold-

ing of the hands to sleep.' And, when at last they arise, if they do not allow themselves to engage in the business of other days, they do but fill up the heavy hours in the meanest indulgences; in the preparation or enjoyment of a luxurious meal, in the most trifling occupations, or in absolute idleness. What can be a more melancholy sight, than that of such a wretched, ill-ordered family, thus wasting the sacred hours which many are spending in the house of God!

"Others rise early, but it is only in order to lengthen their holiday. How many such are now preparing to profane the Sabbath! How are the roads and fields, in almost every part of our beautiful country, disfigured by these unhallowed visitants! How are our streets thronged with Sabbath-breakers! The doors of the houses of God are thrown wide open, and they would be welcome as well as others. 'Is it nothing to you, all ye that pass by!' In vain is the affectionate invitation! They pass on, resolved to have their pleasure, at whatever price.

"But there is a brighter view of Sunday morning, to which it is refreshing to turn. How many are there, who have said of it, 'Early will I seek thee;' and who, from their various and distant dwellings, have been, at the same hour, seeking, in their closets, a blessing on this welcome Sabbath! Their united supplications, uttered in various accents, and rising from the lowly cottage, the darksome hovel, as well as from abodes of comfort and affluence, ascend together, as an acceptable morning sacrifice, to the throne of grace.

"Again:—See from the streets and lanes, from the courts and alleys of our crowded cities; from the hamlets and villages; from the highways and hedges, what numbers of decent children now issue forth to their respective Sunday schools! How many little feet are at the same moment pacing the streets on this blessed errand! What an innumerable multitude would they form, could the whole of them be assembled on some vast plain before our view! What an animating spec-

tales to teachers! But although this cannot be, imagination may, in part, enable them to realize such a sight; and every private individual, who is about to engage in this goodwork, may be animated by the reflection that, however limited the sphere of his exertions, he is contributing his efforts and doing his utmost towards the wellbeing of this countless multitude. This leads us to another reflection. Behold the goodly company of young people from all corners of our land, animated (as we would hope) by the same feeling, prepared to commence their Sabbath morning's employment. Every teacher, as he or she is proceeding towards the school, might be encouraged by recollecting how many fellow-labourers there are, unknown indeed to one another and unconnected, except in this great cause, who are setting out on the same noble business. Perhaps there is no heart glowing with truer cheerfulness, gladdened with more perfect peace, than that of the pious diligent teacher who, having early, in the closet, sought a blessing on the duties and services of the day, goes forth in the strength of the Lord to engage in them.

"But let us now, in thought, pursue the thousands and ten thousands who are pacing the streets or crossing the fields and lanes in their way to the houses of God. And could we hope that all were animated by the same motive, that all were going to listen to the same faithful truth, it would be indeed a pleasing subject of contemplation.

"But we would never for a moment disguise truth in order to indulge a pleasing vision. Of these multitudes, how many are but going to be established in error—how many to pass an idle hour—how many to satisfy their consciences with heartless forms—how many to sit careless and unimpressed even under faithful instructions! Still, however, with all these deductions, there are *many* who are sincerely going to pay their vows unto the Lord, now in the presence of all his people; and this is a cheering reflection.

"The crowded streets of a large city on a Sunday

morning may also afford another observation, which should excite our liveliest gratitude. To see multitudes, of every different denomination, quietly proceeding in open day, unmolested and unquestioned, to their respective places of worship, is a beautiful evidence of the religious privileges we enjoy. Every man may now 'sit under his own vine;' and (whoever might wish to do it) none dares to 'make him afraid.' It was not always thus in England; and when we are walking peaceably to our place of worship, we should not forget the times when our good forefathers were obliged to assemble in secret, often by night; and to hide 'in dens and caves of the earth' from the rage of their persecutors. And now the voice of prayer and of praise is heard in our land. What numberless voices unite in that universal chorus which ascends, like a cloud of incense, to the heavens! This, then, is another animating reflection for Sunday morning.

"But there are many who are absent from these solemnities, not by choice, but necessity. Sunday morning has a peculiar aspect in a sick-chamber. Those, now on the bed of languishing, who have hitherto neglected their Sabbaths, view it with peculiar emotions; feel its value, and resolve, if they are restored to health, to improve those precious seasons in future. While the true Christian, from his sick-bed, hails its cheerful beams, and hopes for a Sabbath of rest and profit even there.

"Others there are, on whom this Sabbath dawns, indeed, in vain; it is the first they have passed in eternity! Let our imagination visit the many chambers of death throughout our borders. These, like ourselves, have beheld many a cheerful Sabbath sun; but now their eyes are closed to its brightness. The beams of this fair morning have, perhaps, penetrated the gloom of their chambers, and shone upon the silent walls, but they know it not. The darkness of death has fallen upon them. Ah! then, how unspeakably important is the question, how their former Sabbaths have been im-

proved, since there are no more of these 'accepted times,' these 'days of salvation,' for them.

"But let our thoughts (already so excursive) wander from our own happy island to distant climes; recollecting that, within the passage of a few hours, the same sun that beams in so cheerfully at the windows of our sanctuaries and on the walls of our pleasant school-rooms, shines upon the plains of India—the wilds of Africa—the forests of America; upon the ices of the north, and upon the islands of the south. The same rays are reflected from the gilded pagodas where the millions of China flock to their idolatrous worship;—from the mosques of the false prophet;—from the gaudy temples of India, and light up the hideous features and grotesque shapes of ten thousand idol-gods, 'which are no gods,' in every 'dark corner' of our globe. While we are illumined by the rays of the Sun of Righteousness, and are instructed in 'the truth as it is in Jesus,' the red Indian roams the desert in search of his prey, or of his enemies; the dark Hindoo muscs idly on the banks of the Ganges; far in the impenetrable regions of Africa

"The negro village swarms abroad to play;

the fierce Arab hunts for spoil, or follows the slow caravan of spicy merchandise across the burning sands of the desert; while, in the West, the poor negro-slave toils beneath the lash of his hard task-master. Ah! then, what are the privileges of a Sabbath in England! Here and there, indeed, in those benighted regions, the solitary missionary goes forth, in the midst of hardship and peril, to hold up the light of truth; and would not he unite in the exclamation, surrounded as he is by difficulties and discouragements, and say, 'What are the privileges of a Sabbath in England!'

"But now let us return nearer home, to make a more practical reflection. This Sabbath sun, that shines on the millions of the human race, beams also on *us*; 'on *me*,' let every reader say; and to *me* the question is, How *I* shall employ it?—I am not of the open Sabbath-

breakers of the land ; but am I not one of the countless multitude, who, while in form they ' keep a holy day,' yet secretly say, ' What a weariness it is ! When will it be over ! ' Or am I one of those to whom the Sabbath is a delight, who are ' glad to go up to the house of the Lord ! ' Am I a faithful, regular, zealous teacher, preparing with others to join my beloved class ! Or have I never offered my services to that good work ! Am I, on the contrary, spending the intervals of worship in idleness, and indulgence, and attention to my dress ! If so, reader, no longer, we beseech you, waste your time in pitying or despising the poor Indian and negro ; no longer censure the pleasure-taking Sabbath-breaker ; let your charity begin at home ; and remember that, if your Sabbaths are misimproved, you are in a far more alarming situation than the untaught savage, ' who knows not his Lord's will.' Recollect, also, that the period is hastening, when the Angel of Death shall swear concerning you, that ' Time,' and its Sabbaths, ' shall be no longer.' "

Various members of the Taylor family are well known as able and useful writers ; and the brother and biographer of the subject of this notice, has, in particular, since her death, shone forth as a star of the first magnitude in the literary world. As the author of " *The Natural History of Enthusiasm*," he has taken his place beside Robert Hall, and Chalmers, and Foster, in the first rank of the religious writers of the nineteenth century ; and will ever be remembered as one who made a most marked and vivid impression on his age. His eminent powers were not vouchsafed to his sister ; she stood not, like Joanna Baillie, or Miss Edgeworth, or Madame de Stael, in the foremost rank of female genius ; but, in an age when literary talent was widely diffused, she won and kept for herself a highly respectable place, alike in prosaic and poetic literature ; and, above all, she constantly remembered Him, from whom every intellectual gift descends, and humbly and unreservedly laid each endowment and acquirement, as a consecrated offering, upon His altar,

MADemoisELLE CUVIER.

We have already seen in Jane d'Albret, queen of Navarre, a bright example of religion in the highest rank of French society : and we have now to present our readers with a brief sketch of a young lady, who, amid all the temptations of modern Parisian life, was enabled by divine grace to "witness a good confession," and "keep herself unspotted from the world."

Sophia Laura Clementine Cuvier was born in 1805, and was the daughter of the baron of that name, well known for his high scientific attainments and exemplary benevolence. Her father had three other children, who all died very young. Clementine's health during her early years was delicate, but her mind was very precocious, and study was blended with her first amusements. It appears that she very early consecrated herself, soul and body, to the service of her God and Saviour ; and was far from showing any dislike to the perusal of such serious books as are often repulsive to young minds.

When she was only thirteen years of age, she accompanied her father to England ; and a circumstance which happened during this excursion, indicated the habitual piety of her mind. She lost a little manual of devotion, which was found by a friend of her parent, who assisted him in the education of his daughter. All the prayers in it were not merely in the handwriting of Clementine, but were her own composition ; and in them she earnestly implored the mercy of God for herself and her relations. As she advanced in years, she exhibited more fully the benevolence and amiableness of her character. Her countenance beamed with delight when a

good action was mentioned ; but she manifested the utmost abhorrence of every unkind or satirical expression.

Clementine was one of a committee of twelve ladies who inspect the female schools in connexion with the Lutheran church. She frequently visited the classes, and also the parents of the girls whom she had selected as the objects of her peculiar attention. She arranged the plan and collected the members of a Benevolent Society of young Protestants, belonging to the several Reformed churches. She was likewise a collector for the Female Auxiliary Bible Society, and for the Evangelical Missionary Society. She frequently visited the Alms-house for aged Protestant Females, in order to read to them the Scriptures, psalms, and prayers ; to which she never failed to add suitable and affecting exhortations.

Towards the close of the year 1826, the health of Mademoiselle Cuvier began to be impaired, and from the month of December to the following February, she was confined to bed by a pain in her side. This period of trial and suffering was however eminently blessed by God to her spiritual welfare. Her thoughts were constantly directed to serious subjects ; but she meditated chiefly on the most important of all concerns, the foundation of her hopes for eternity. She examined her own heart, to see if it were "right with God," and tested the doctrines propounded to her by the standard of the Scriptures. She eagerly perused such religious works as seemed calculated to assist her inquiries ; and among others, some English books, such as Scott's *Force of Truth*, Buck on *Religious Experience*, and the writings of Drs Chalmers and Gregory ; and showed her appreciation of what she read by the numerous extracts which she made. While she firmly believed the divine authority of the Scriptures, she lamented that her heart was not more under the influence of their doctrines and precepts. She acknowledged that "faith is the gift of God ;" and thus wrote to a friend :—"Every day brings me some fresh proof of my own helplessness ;

but 'ask and it shall be given you; seek and ye shall find; knock and it shall be opened to you;' these words prevent me from being utterly cast down."

Sensible of her need of free grace, she again wrote :—"It is not merely God as the Creator of the world whom we love, but God the Saviour, the God through whom we are pardoned. True love can exist only when the heart is penetrated with the mysterious doctrines of the Gospel. The goodness of God towards us, his love for such sinful creatures, is wonderfully displayed in the work of redemption. When we really accept of the blessings offered in this redemption, the heart is regenerated, and consequently filled with love and gratitude to its Saviour, but till then it remains cold and uninterested. The grace of God shines upon me; I feel the mercy of Jesus Christ, and enjoy the comfort of his promises." A letter, penned some time subsequently, thus evinces the increasing pleasure which she felt in resting upon the merits of Christ by faith :—"I wish to tell you how happy I am. My heart now feels what my understanding formerly comprehended. The sacrifice of Christ is adequate to all the wants of my soul; and since I have been enabled to depend upon it, I experience a calmness and felicity which nothing else can give. Formerly I said, in general terms, that the mercy of God pardons sin: now I feel that I must obtain this pardon every hour; and I experience inexpressible comfort in seeking for it at the foot of the cross. My heart is quite full; and I now understand the words of the angel—"Glory be to God on high; and on earth peace, good will towards men." What has peculiarly interested me, and, by the grace of God, has unfolded to me the character of the merciful scheme of redemption, is the encouraging declaration, 'A bruised reed shall he not break, and smoking flax shall he not quench.'"

Clementine now derived augmented pleasure from the assiduous and prayerful perusal of the Scriptures. "I feel in reading the Bible," she writes to a friend, "a delight which I never before felt; it interests me ex-

ceedingly ; there, and there alone, I seek truth." The constant study of the sacred volume disposed her to receive as true its most humbling doctrines. Thus she writes :—" I am convinced that without divine grace I can do nothing ; but the thought that this grace is ever with me, that it surrounds, supports, and defends me, inspires me with confidence. I thus feel that faith in Christ can alone fill the void which I have sometimes experienced in my soul." As her spirituality of mind increased, her sorrow for the unhappy state of the irreligious augmented. " When I see," she remarks in a letter, " such persons, or hear them converse, the feeling of disgust which I formerly experienced is succeeded by an indescribable oppression of heart. I long to converse with them, and feel the meaning of those words, ' What man of you, having an hundred sheep, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? ' "

In the beginning of the summer of 1827, the health of Mademoiselle Cuvier appeared to be re-established, and her parents wished to see her settled in life. Her affections were fixed upon a gentleman whose religious character qualified him well for a union with her. She thus expressed herself with regard to this important affair :—" I do not pray to God to make me happy, but to sanctify and purify my soul ; and I commit myself to him in this important matter. The certainty that there is an omnipotent and all-merciful Being, who directs every thing ; that not a hair can fall from my head without his permission ; and that he overrules all things for my real good, affords me a composure and peace which nothing else can give."

While preparations were making for her marriage, which was to have taken place on the 25th of August, she felt the first symptoms of the disease which brought her to the grave ; but neither she nor her friends then apprehended any danger. On the 15th of August, a violent return of expectoration of blood occasioned great alarm to those around her. She was obliged to keep

her bed, and was enjoined to maintain perfect silence. She now experienced that the Lord strengtheneth his people "upon the bed of languishing," for she said to a friend who visited her after a few days' absence, "God has been always present with me; he has led me; nature recoiled from suffering and became impatient, but God was ever with me to renew my strength."

When her complaint became fully confirmed, and the fatal issue of it was no longer doubtful, she seemed to derive increased energy from her sufferings, and ceased to experience any fear. Her intended husband was constant in his attendance during her illness; to whom, on one occasion, she observed, "We must be resigned; do not murmur: without doubt I shall be grieved to quit so many persons whom I have loved; but if it be the will of God, I am ready." She frequently made use of the expressions, "If it be the will of God," "As it shall please God;" and from her lips these were not unmeaning words, but the genuine expression of confidence in the goodness and submission to the will of the Most High. The patience with which she endured her sufferings called forth praises from her friends; but she felt she was unworthy of their encomiums, and checked such remarks by saying, "It is God who supports me, I feel this; if he leaves me, I immediately sink." Then, addressing a relative, in order to appeal to her testimony, she continued, "You know that of myself I have never possessed any resignation." "If God grant you this patience," said a friend, "it is because you have well deserved it." Clementine's heart was too well impressed with evangelical truth to allow such an expression to pass unapproached,—*"Merit!"* replied she quickly, *"ah! talk not of merit."*

During a violent paroxysm of pain, she remarked, "I would rather die at once;" but immediately added, "Oh no! how selfish is what I have just said!" Though, like St Paul, she was ready to depart, and to be with Christ, she felt tenderly attached to her earthly relatives

and friends, and manifested her love by many kind expressions.

She gave to her intended husband a copy of the excellent work of Thomas à Kempis, "The Imitation of Jesus Christ," in which she had marked the passages that pleased her most, and had written, with a trembling hand, some words of pious affection. One day she made him come to her bedside: "Lay your head there," said she; and, placing her hand upon it, she added, "O Lord, bless us both; Lord, preserve me, that I may love Thee better; but, if Thou hast otherwise appointed, Thy will be done."

A few hours before her death, she remarked to a friend, "You know that you are my sister in Christ—for eternity—that is life—nothing else deserves the name." Yet the apprehension of a speedy approach to dissolution did not seem to present itself to her mind. During the night previous to her decease, she had been delirious, and, on the ensuing day, she was in the possession of her faculties only at intervals. Her last hours were passed in much suffering, and her agitation became great. About half an hour before her death she recovered the use of speech, and called her parents and friends; but could only pronounce their names, receive their embraces, and reply by the pressure of her hand. God mercifully shortened this scene of grief, and terminated this severe struggle; she became calm, uttered a last sigh, and passed into glory, on the 28th of September 1827.

It would be difficult to depict with accuracy the feelings of M. Cuvier on this afflicting event. To him in private were doubtless applicable the words of the poet:—

"To listen where *her* gentle voice
Its welcome music shed,
And find within his lonely halls
The silence of the dead;

"To look, unconsciously, for her,
The chosen and the chief
Of earthly joys—and look in vain,—
This is a father's grief,"

His friend and biographer Mrs Lee, thus speaks of his external demeanour :—" With the energy that might be expected from such a character, he sought relief in his duties ; and although many a new furrow appeared on his cheek ; although his beautiful hair rapidly changed to silvery whiteness ; though the attentive observer might catch the suppressed sigh and the melancholy expression of the uplifted eye, no one of his important offices remained neglected ; his scientific devotion even increased ; his numerous *protégés* received the same fostering care, and he welcomed strangers to his house with his wonted urbanity." Only on one occasion did he lose his self-command ; and then only for a few moments. This was at the first meeting of the Comité de l'Interieur at which he presided after his daughter's death. When it came to his turn to speak, his firmness forsook him ; he bowed his head, covered his face with his hands, and sobbed bitterly. Ere long, however, he raised his head, and thus apologized for his outburst of feeling :—" Pardon me, gentlemen, I was a father, and I have lost all ;" and then, with a violent effort, summoned up sufficient composure to go through the usual business of the day.

MISS MARY JANE GRAHAM.

MARY JANE GRAHAM was born in London on the 11th of April 1803. Her father was engaged in business in the metropolis ; but, some years before his daughter's death, retired to the village of Stoke Fleming, near Dartmouth, in Devonshire. As both he and his lady were pious persons, they endeavoured by all suitable methods to instil the truths of religion into the mind of their beloved child. Her first serious impressions were occasioned, when she was about seven years old, by a visit which she made, in the company of a pious domestic, to some almshouses belonging to Rowland Hill, who had just been preaching there. The servant entered into conversation with one of the aged female inmates about divine things, and Mary listened to it with wonder. At its close, the old woman took her by the hand, and said, " My dear child, make the Lord Jesus your friend, now that you are so young ; and when you come to be as old as I am, He will never leave you nor forsake you." She was deeply impressed with these words, and they induced her to think seriously about the ungodly life which she had hitherto led, in preferring earthly vanities to the knowledge, and love, and fear, of that Jesus who was so impressively recommended to her. She was convinced of sin, and now strove to make herself better—her young heart even then displaying that self-righteousness which generally at first besets inquirers after God. Want of success in the subjugation of her evil nature compelled her to flee to the cross of Christ, and she found that her prayers to the Saviour were not in vain. He directed her to the reading of His

own Word ; and soon after, she found great comfort from an explanation which her father gave of the method of salvation, in answer to an inquiry about the meaning of the text, " the Lamb of God which taketh away the sin of the world." From this time, according to her own statement, she had peace and joy in believing. She says, " with a very indistinct view of many of the doctrines of Christianity, I was yet enabled to walk with God in sincerity, and without any considerable declension, during the greater part of my childhood, and the commencement of a riper age." Her conduct towards her parents was dutiful and obedient, and towards her companions amiable and kind. She was remarkable for her docility and freedom from selfishness. Nor were her intellectual powers merely of an ordinary cast. Even then she was noticed for quickness of apprehension, and an insatiable thirst for knowledge, never seeming more happy than when she had a book in her hand ; yet playful and active among her companions in their childish games. Her school career began soon after she was seven years of age ; and ill health having for some time interrupted her studies, she resumed them at an institution of a different kind, where her regard for religion manifested itself in various ways. We may give one instance. She entered into an engagement with a pious schoolfellow that each should learn every day a portion of Scripture in private, and repeat it to one another when they retired to sleep. In this way she committed to memory the whole of Isaiah, besides other parts of Holy Writ. When again removed from school on account of sickness, she beguiled the tediousness of a two months' confinement to the sofa by learning the whole Book of Psalms. Upon her recovery, she spent several months at the seaside, under the care of a faithful domestic ; and while there, young as she was, employed herself in collecting a few children for the purpose of instructing them, and in distributing tracts. Her parents were members of the congregation which enjoyed the pastoral superintendence of the Rev. Samuel Crowther, vicar of

Christ Church, Newgate Street, and from his faithful discourses she derived much benefit.

But Miss Graham was to experience a melancholy though happily but temporary change of sentiment and conduct. She fell for some time from a state of communion with God into a condition of miserable infidelity. Previous, however, to this awful consummation she had for a considerable period been gradually losing her relish for spiritual duties and pleasures. Instead of earnestly and vigorously striving to resist the temptations with which the enemy of souls beset her, she suffered herself to become more and more deeply involved in them, engaging first in the worldly habits common to thoughtless girls of her own age, and then in the more solid pursuits of secular knowledge. After her mind had been greatly secularized by these occupations and amusements, it began to fix its attention on the divinity of Christ, as that Scriptural doctrine which was most offensive to it. She seriously examined the Bible, for the purpose of discovering whether a tenet so startling to mere human reason were really contained in the sacred volume; and the result of her research was, that it plainly appeared to be so. Yet, rather than admit this doctrine, she began to doubt whether the Bible itself were true. The examination which at that time she made of the evidences of Christianity left upon her mind the impression that the sacred volume contained the word of God. But, as she herself says in "The Test of Truth,"—"My *understanding* was convinced that the Scriptures were divine; but my *heart* refused to receive the conviction. *I was unwilling to believe.* The more my reason was compelled to assent to their truth, the more I secretly disliked the doctrines of the Bible."

She now resolved to pursue a course of severe study, with the intention of thereby disciplining her mind to perceive the fallacy of those doctrines which she conceived had been, through mere prejudice, instilled into her youthful mind. This research entirely engrossed her attention, and diverted it from the consideration of reli-

gion; she "buried thought in it as the drunkard buries it in his cups." With the exception of one or two transient and fitful returns of serious feeling, she continued in a state of alienation from God for many months, avoiding, however, all communication of her opinions to others, as she was unwilling to unsettle theirs until she was perfectly convinced that the Bible was a mere imposture. At last, however, He who had chosen and loved her from all eternity was graciously pleased to bring her to a sense of that sinfulness of heart which lay at the root of her scepticism. While gazing one evening at the starry heavens, she was led to think of the wonderful power of intellect by which man has been able to make them the objects of his knowledge; and thence the thought was suggested with the rapidity, but not with the transientness of the lightning's flash,— "What signifies the knowledge of all these things so long as man knows not God who made him!" Thus originated a train of serious reflection, which was never once interrupted until she found, in a sincere love and obedience to God in Christ, that comfort which she had vainly sought in worldly pursuits. She clearly perceived, first the folly and then the wickedness of her late career, and was led to discern that sin was the cause of all the misery in the world, and that the essence of it consisted in a general habit of alienation from God. She felt that she deserved punishment, and that her Maker could not, without satisfaction for guilt, admit her into favour. So deep now became her conviction of the detestableness of transgression and the excellency of holiness, that her feelings were these:—"To undergo eternal punishment was horrible. To acknowledge an unholy God was more horrible!"

She now again took up, in a docile and humble spirit, that volume which she had of late proudly neglected. Her attention was soon directed to the many promises contained in the Scriptures that God will reveal himself to all who diligently seek him; and she resolved to make the fulfilment or non-fulfilment of these promises in her

own case a test of the truth or falsehood of the Scriptures. She now devoted herself to the assiduous and prayerful study of the Bible, and was rewarded for her diligent perseverance by a full and clear conviction of the inspiration of that book. She discerned the internal evidence of its truth which it contained in its description of the character of God, of Christ, and of man; of the nature of sin; of the method of salvation, and the reasons why man will not accept that method. She found the Lord Jesus Christ to be a Redeemer perfectly suited to her wants, and therefore embraced him in deed and in truth. From this time her path was "as the shining light, which shineth more and more unto the perfect day."

From early childhood she had been remarkable for her intense love of knowledge; and circumstances enabled her largely to gratify this desire. It had proved a snare to her during her period of unbelief; and, conscious of this, she strove ever afterwards to prosecute her career of intellectual advancement in dependence upon God. Her practice was similar to that of Bishop Hall, who says of himself:—"I walk to my books, and, sitting down amongst them, I dare not reach forth my hand to salute any of them, till I have first looked up to heaven and craved favour of Him to whom all my studies are referred, without whom I can neither profit nor labour." Like that admirable prelate, also, whatever her other studies might be, she "put herself to school always to God's book." Her mind had a decided bias to mathematics, and she made considerable progress in that difficult and to many repulsive branch of science. Her acquaintance with it enabled her to write a treatise "On the Intellectual, Moral, and Religious Uses of Mathematical Science," from which large extracts are given by her biographer,* as her death prevented its being revised for the press.

Besides this severe department of science, Miss Graham

* The Rev. C. Bridges.

acquired an acquaintance with various other branches. She cultivated with diligence and success the field of Roman literature, and recommended this study to others, as a means of obtaining a more distinct and enlarged knowledge of our own "language, in great part deduced from the Latin," and of forming a good style, because "the English style of a person well instructed in Latin acquires great richness and fertility from the number of classical and energetic words of which it is composed." In her mathematical manuscript she remarks that this study will act as "a corrective to the cold and jejune expression which marks the style of the mere mathematician," keeping its "simplicity from degenerating into poverty," and preventing its "cautious correctness" from "stiffening into a frozen sterility." Her acquaintance with the Greek tongue was only such as to enable her to peruse the New Testament in the original. Circumstances occurred to prevent her making further progress. The indisposition which terminated in her death, hindered her from ever commencing, as she intended, the study of Hebrew.

Among modern tongues, she was more especially familiar with French, Italian, and Spanish. The last she acquired from a Castilian, who was introduced to her father's house, in return for teaching him English. She made considerable use of these languages in correspondence with her young friends. For the same purpose, she translated the Vicar of Wakefield (a book which, though not in unison with her taste, she selected as a good specimen of English composition) into Latin, French, and Spanish, and began an Italian version.

She was acquainted with the best English works, especially those relating to the philosophy of the mind. She greatly admired Locke. In one of her letters, indeed, she speaks of reading his *Essay on the Conduct of the Understanding* for the twentieth time with great interest, and warmly recommends it to her correspondent. The *Analogy* of Bishop Butler and the works of Dugald Stewart are particularly mentioned as familiar to her.

She studied the theory of music with great attention, and wrote a short but able exposition of its principles for the use of a young cousin, whom she had in part educated with great care for the situation of a governess. She, however, regretted the preponderance often given in female education to this elegant branch of accomplishment above more useful departments of study. She herself acquired a considerable acquaintance with the sciences of chemistry and botany, beguiling by means of them the tedious hours of sickness and confinement.

But she desired to make all her intellectual pursuits subservient to the advancement of the glory of God and the good of others, knowing that if they merely tended to personal gratification they were condemned by the spirit of the Gospel. Her great object in the study of Spanish was to obtain a medium of communication with the expatriated liberals, among whom there existed much infidelity. She was desirous of translating for their benefit the most striking passages from various writers upon the Evidences of Christianity; but afterwards learning that a version of Dr Paley's work had been completed, she purchased it, and sent it to her unfortunate friends. At the same time she transmitted a letter which contained the substance of her treatise, afterwards published under the title of "The Test of Truth," in which she dwelt upon the simple proposition that God, having promised in the Scriptures to give his Spirit to all who ask it in sincerity, must either keep his promise or not be God, and endeavoured to show them, that even upon their own principles, they were without excuse if they neglected to seek their Maker in this way.*

This pious lady had formed a disinterested project of gratuitously instructing the children of missionaries, and of Christians in reduced circumstances, with a view to qualify them for the situation of teachers. Protracted

* Miss Graham showed herself anxious to promote the temporal as well as the spiritual welfare of the refugees, by devoting the proceeds of her Musical Tract to the fund raised for their relief.

indisposition, however, prevented her from executing this admirable design. At all seasons she was a constant visitor of the poor in the most miserable abodes. For some time she daily repaired to a remote part of the city in order to spend an hour with a dying young woman, in whose case she had become deeply interested, and to whom it is believed that her instructions were highly blessed. She employed much of her time in working for the benefit of the destitute, and always kept by her a large chest of useful articles of clothing for them. With similar views she became a teacher in the Sabbath school attached to the church which she attended,* and never thought of relinquishing this employment, although it often fatigued her greatly.

Her removal to Devonshire did not put an end to her plans of usefulness. During the first summer of her residence in the country, she regularly visited the parish workhouse at seven o'clock in the morning, to explain the Bible to the inmates previous to the commencement of their daily labour. She was apprehensive that this occupation would prove a source of inconvenience to her, and was doubtful whether she would be well received; but in a letter to her cousin she writes,—“My Saviour removed every difficulty out of the way, and caused the women to receive me with the greatest civility.”

She interested herself much in the children of the parish; wrote some addresses for their use; drew up questions upon the parables and miracles of our Lord, for the assistance of the Sunday school teachers; and, when unable from indisposition to attend in public, assembled the children at her own house for religious instruction. She appropriated an evening every week for meeting with the young women of the parish. She was indefatigable in visiting the poor, considering this

* While engaged in this work, she had set times of prayer with her young cousin (who was then associated with her) for themselves, their fellow-teachers, and their interesting charge; and she would often make a distinct supplication for each child in their classes.

employment an excellent means of advancing in humility and spirituality of mind.

These plans of usefulness were, however, terminated by the distemper which cut short her days. She had always been very delicate ; and the long illness which occasioned her removal from school left a debility in her constitution, from which she suffered more or less to the end of life. About a year after her settlement in Devon, she was obliged to relinquish the superintendence of her cousin's education ; and from this time became a decided invalid. Except in the year 1827, when she left her father's house for change of air, she never moved beyond the garden, and was seldom able to take even that slight exercise. Indeed, for the last two years of her life she was entirely confined to her room, and unable to be dressed. She generally kept her bed, until within the last seven or eight months, when a violent cough and spasms in the heart prevented a reclining position, except when she was compelled to return to it by complete exhaustion. She found relief, in these circumstances, from a chair, supported with pillows, in which she sat up day and night, and from which the assistance of three persons was requisite to remove her, during the last few weeks of her life.

In this condition of pain and sickness, her mind retained its vigour and activity. In her time of health she had been an early riser, delighting to devote the freshest hours of the morning to prayer and study ; and now her table covered with books and writing materials was placed by her bedside every night, that she might commence her operations with the earliest dawn. The Bible was always under her pillow, the first thing in her hand in the morning, and the last at night. Her studies in the sick-chamber were as varied as in her season of strongest health. She took up sometimes the languages or mathematics, at other times chemistry or botany ; while, at periods when she was less able for continued mental exertion, she amused herself with lighter employments, such as forming an herbarium and

netting purses. She devoted a good deal of her time to explaining the Bible to the servant who waited on her ; and it is believed that these instructions proved very useful to the young person. She prepared her two works for the press, and continued to correct the proof-sheets as they were sent to her, till within a few days of her death. At first her mind was divided between the completion of her projected Series of Letters to a Governess, and the work on the Freeness of Divine Grace ; but mature reflection induced her to prefer the latter, as likely to be more extensively useful. She kept up correspondence with her friends, and earnestly inculcated upon them the necessity of living in habitual preparation for that eternity to which she was herself hastening.

As her illness increased, she relinquished her secular studies, and concentrated her attention exclusively upon spiritual things. Even her favourite religious books, such as the works of Romaine, Leighton, and Milner,* seemed comparatively uninteresting to her ; for her main comfort was in the constant perusal of the Word of God itself. She had now no pleasure in any conversation which had not for its object the things of eternity. She greatly delighted in the intercourse which she was privileged to hold with various eminent Christians who visited her sick-chamber.

During her illness she manifested how greatly she had advanced in all christian graces ; yet her humility

* Miss Graham was a great admirer of Jeremy Taylor, and her style sometimes evinces a close study of that "Spenser of Theology." But her knowledge of Divine truth was too clear to allow her to acquiesce in all the opinions of the Bishop of Down and Connor. In one of her letters she thus speaks of him :—"I cannot help thinking that his views of the doctrines of Christianity savour too much of monastic severity, and too little of the simplicity which is in Christ Jesus. The times he wrote in may account for these inconsistencies in the writings of so holy a man ; but I think they are calculated to increase the melancholy of any one who is unhappy about religion ; because there is something so obscure and confused in his ideas upon many important points."

would never allow her to think highly of her attainments. When her minister mentioned the advantage which his own soul had derived from intercourse with her, she said, "how should such a *dead dog* as I am be of any use."

While the Bible was the chief source of instruction and consolation to her at this period, she likewise derived much benefit from various hymns which she used to recite, or hear repeated to her. Those of Cowper and Toplady were especially delightful to her.

Some time before her death, she experienced a season of spiritual darkness and discomfort; but this passed away, and she again possessed peace and joy in believing. Her bodily sufferings were latterly most severe; she was the victim of a complication of disorders. Her weakness and inability to recline for so many weeks, produced dropsy in her feet and legs, which was, however, from time to time relieved by incision. A rapid mortification in one of her limbs put an end to her life; and the concluding day of her earthly pilgrimage was one of excruciating pain. The last words which she was heard to utter before her death were in a moment of great agony,—"I am come into deep waters; O God, my rock, hold thou me up, and I shall be safe." On the next morning, Friday, 10th December 1830, she entered into her rest without a groan or struggle.

An examination of her body showed that her lungs, which had been supposed to be sound, were fatally diseased; her heart was also discovered to be enlarged.

Miss Graham's views of religious truth were eminently clear and scriptural. She had drawn her opinions from the word of God itself, which she assiduously and prayerfully explored; she humbly embraced even those doctrines which are most repugnant to the unrenewed heart, because she saw them distinctly laid down in the sacred volume; and she could have found no comfort in lax and superficial views of the Gospel. Her posthumous work on Divine grace evinces the accuracy of her theological knowledge. We may extract from

it the following remarks upon the mysterious, and to many repulsive, doctrine of election :—"While the doctrine of predestination is death to those who weary themselves in presumptuous disputings and reasonings about it, there always have been, and will be, a happy few, who, humbly and sincerely feeding upon it, receiving all that the Scripture tells them concerning it, and desiring to know no further, find it health and peace to their souls. It lays them very low at the feet of their Redeemer ; brings down the high swelling of their pride and self-esteem, pulls away from under them all those broken reeds upon which they had been used to lean—self-righteousness, self-will, self-dependence ; and leaves to them no one prop on which to lean for support, whilst ' coming up out of this wilderness, but the arm of their Beloved '—that everlasting arm which will surely conduct them to glory. When that becomes shortened that it cannot save, or weak that it cannot support ; when the arm of Jesus fails and is weary, then they will begin to look around for some other stay, but not till then. Or when they can discover in themselves one single good thing which Jesus did not put there,—one reason why he should visit them with such amazing love,—then they will conclude that His love took its rise from theirs ; not theirs from His. But they never will discover one such thing so long as the Spirit of God illumines their heart, and brings to light its immense depravity and worthlessness. Therefore, as God's love could not have been excited by any thing in them, they believe it to be an eternal love ; that they were called in time, because they were chosen from eternity ; and that the name of Jesus is now engraven as a seal upon their hearts, because their names were written on his heart before ever the world was. And when their thoughts stretch forward to the end of this pilgrimage, and they rejoice in the view of the mansions prepared for them in their Father's house, the crown of that rejoicing is this, ' We got not the land in possession by our own strength, neither did our

own arm save us ; but thy right hand, and thine arm, and the light of thy countenance, *because thou hadst a favour unto us.*”*

We have already alluded to Miss Graham’s “Test of Truth.” This able and interesting treatise is divided into two parts. In the first, the authoress sets out with assuming the *possibility* of God’s existence, as admitted by all who are not confirmed atheists ; and thence argues, that if he exist, he must be worth knowing, while it is evident from the aspect of the world, that little is really known about him. She lays down various propositions :—1. If there be a God, he must be possessed of the information about himself required, more perfectly than any other being ; 2. He must be capable of hearing all that his creatures say to him ; and, 3. If able to hear, likewise to grant their petitions if he please ; while, 4. There is every reason to believe that he is willing to listen to them ; and, 5. It is probable that he will be more ready to instruct those who pray than those who do not ; and, 6. Whatever be the result of prayer, it will not leave those who make it, in a worse condition than before. From all these circumstances, she infers that the expediency of prayer is in the same ratio with the probability of God’s existence, and that the motto of her work, “Ask, and it shall be given you,” contains a precept in itself by no means unreasonable. She next views this saying in connexion with the book in which it occurs ; and, to the infidel’s demand of an immediate revelation, she replies that such an immediate revelation is promised to all who ask it, viz. the teaching of the Holy Spirit. She urges

* This extract shows how thoroughly Miss Graham had imbibed the spirit of the following passage from the 17th article of her Church :—“The godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God.”

the objects of her treatise to bring the Bible to the test of personal experience, and remarks, that the saying in question has the stamp of honesty upon it; that, however secure sceptics may imagine themselves, it is possible that they may be mistaken, and if so, that they may one day stand at the judgment-seat of Christ, when their rejection of a method of knowledge which lay in their power, being inconsistent neither with reason, philosophy, nor honesty, will appear inexcusable; that if the sacred volume prove false, then nothing is lost by having brought it to this test; but, on the contrary, there is gained the satisfaction of detecting an impudent imposture; while, if it should prove true, it will communicate that peace and joy which so many profess to have received from its pages; and that this is the only fair touchstone by which the Scriptures can be tried. She illustrates this last position, by showing that human reason is an insufficient test of the Bible, because if that book be true, its author is God, and between his mind and that of man there is an immeasurable difference. She next shows that the mysteries in creation and providence are analogous to those in Revelation; that the foolish opinions which even the most civilized nations, such as those of Greece and Rome, have entertained of the Deity, show how little able the human mind is of itself to comprehend his nature, and that the seeming contradictions which sceptics profess to discover in the sacred writings, are just such as are expressly declared in it to occur to the unrenewed heart when it examines it. She then states that sincerity and fervour are the ingredients of right prayer, and concludes with remarking in regard to the answer that may be expected, that it will be *convincing*, but not *miraculous*, and that it may be *not immediate*, illustrating both positions from God's method of acting in the natural world.

In the second part of her work, Miss Graham gives a very interesting account of her own temporary fall into scepticism, and of the circumstances which led to her recovery from it, and re-establishment in the paths of

christian peace. As a specimen of the eloquence which the gifted authoress of the "Test of Truth" could display, even in the midst of close and powerful argumentation, we give the following observations upon the infidel objection that the Almighty will not condescend to interest himself in the affairs of men :—"The little dignitaries of the earth may fear to attend to little things, lest they should appear incapable of what is great, or should really neglect it, for they cannot attend to the one without neglecting the other. It is not so with God. Do you say that he will not stoop to mind little things? Look around you. Behold what minute attention he has bestowed upon thousands of objects, which to us appear small and insignificant! See how curiously he has painted the wings of the butterfly! How softly he has penciled the cups of the snowdrop! Let the little daisy, which you carelessly tread under foot, declare who shaped its many leaflets, who tipped them with crimson, and placed in the midst a circle of gold. Which of the birds has God forgotten to feed? Which of the insects that dance in the sunbeam has he left unfinished for want of time, or because of their insignificance? How has he descended from his majesty to give lessons of wisdom to the little ant and to the bee! In the whole kingdom of nature we cannot perceive one instance of hasty inattention or of supercilious dignity. God has forgotten nothing. He has despised nothing. How can we conceive, then, that he should forget or despise us? Why should the prayers of his rational creatures alone escape his notice?"

The next extract is from her Musical Tract, and is still more eloquent :—"There is a harmony in nature inconceivably attuned to one glad purpose! Every thing in the universe has a voice, with which it joins in the tribute of thanksgiving. The whispers of the wind playing with the summer foliage, and its fitful moanings through the autumnal branches; the broken murmur of the stream, the louder gushing of the waterfall, and the wild roar of the cataract, all speak the praises of God to our hearts. Who can sit by the seaside, when every wave lies hushed

in adoration, or falls upon the shore in subdued and awful cadence, without drinking in unutterable thoughts of the majesty of God! The loud hosannas of ocean in the storm, and the praises of God on the whirlwind, awaken us to the same lesson, and every peal of the thunder is an hallelujah to the Lord of Hosts. Oh! there is a harmony in nature! The voice of every creature tells us of the goodness of God. It comes to us in the song of the birds; the deep delicious notes in which the wood-dove breathes out its happiness; the joyous thrilling melody of the lark; the throstle's wild warbling, and the blackbird's tender whistle; the soft piping of the bulfinch; the gay carol of the wren; the sprightly call of the goldfinch, and the gentle twittering of the swallow. Even now, when every other bird is silent, little robin is pouring out his sweetest of all sweet notes upon yonder rosebush; and so distinctly does he thank God who made the berries to grow for him upon the hawthorn and mountain-ash, and who has put it into the heart of man to love him and strew crumbs for him when the berries fail, that my soul, too often insensible to its own mercies, is warmed into gratitude for his. The very insect tribe have entered into a covenant that God shall at no season of the year be without a witness amongst them to his praise. For when the hum of the bee and the chirping of the grasshopper have ceased to enliven us, and the gnat has laid by his horn, then the little cricket wakens into life and song, and gladdens our hearth with the same story till the winter is past. And so all nature praises God and is never weary."

The following passage occurs in one of her intended series of "Letters on the Duties of a Governess," of which she was only able to finish two:—"I mention one more privilege connected with the life of a governess. Next to the improvement of her own mind, and, indeed, because of the improvement that it yields to her own mind, is the pleasure of gaining an insight into the minds of others, into the human mind in general. In cultivating a flower-garden, there are few pleasures equal to

that of watching the tender buds as they unfold one by one their beauteous petals. How delightful is it to admire the wisdom of God, who teaches them to peep in due season from their mantle of green ; bids the sun to clothe them in all the colours of the rainbow ; and endues them with shapes so varied and so perfect that the little flower has been the joy and solace of man's breast in every age ! But what is this to the pleasure of watching the mind of a little child, as those faculties which lay wrapped within its tiny folds begin gradually to expand, each in its order ; every day witnessing the drawing forth of some new idea, or the unfolding of some latent power ? And at a later age to watch those powers and faculties, as they daily improve and strengthen ; to see the uninformed and untaught child grow up before your eyes into the graceful, refined, and intellectual woman ; to mark every step by which it is effected, and to be yourself employed as an instrument in effecting it ; all this is a source of such continual and ever-varying delight, that to my mind it amply compensates for the tediousness and fatigue of teaching. And then there is the pleasure of watching, not only different faculties, but different minds ; of comparing their several degrees of development, and the peculiar combination of faculties, which constitutes the formation of such peculiar turn of mental temperament. You may probably find among your pupils many instances of this endless variety ; the more quick and ready mind, the lively and imaginative, the clear and decided, the solid and steady, the strong, the deep, the energetic, the inquiring, the contemplative. You will find that each of these will develop itself in a peculiar manner, and put forth their several powers and faculties with different degrees of vigour and perfection. As an intelligent gardener, in order that his different flowers may open and expand to perfection, exposes them to every degree of air and heat, and treats them with every variety of soil ; so will you find the most varied modes of treatment necessary in assisting the development of your mental blossoms, and

in contending with the defects peculiar to each. These will be gradually suggested to you by experience ; and will assist you much in combating the defects in your own mind, which the course of your teaching, in a watchful habit of self-inspection, will bring before you. And, as the child is but the copy of the man, you will thus be better enabled to discern the intellectual beauties and defects of those with whom you converse. The dull and prosy cease to be wearisome, while we are employed in inquiring into the causes of their imperfections, how they might have been, or might still be, corrected."

These extracts are sufficient to attest the vigour of Miss Graham's mind, and the merits of her style.

MRS HANNAH MORE.

THE father of this celebrated lady was Mr Jacob More of Houleston, Norfolk, who had been originally destined for the church ; but, after having had his worldly prospects blasted by the failure of a lawsuit in the family, left his native county, and obtained the mastership of a foundation-school near Stapleton, in Gloucestershire. Hannah was his fourth daughter, and was born in 1745. At a very early period, she was distinguished by a quick apprehension, a retentive memory, and an ardent thirst for knowledge. When she was only in her fourth year, her mother, thinking it time to teach her to read, was astonished to find, that, by a constant attention to the instructions bestowed upon her sisters, she had already made considerable progress. At the age of eight, her father instructed her in the rudiments of Latin, and gave her a few lessons in mathematics. The latter study, indeed, was soon abandoned ; but he always carefully cultivated her acquaintance with the Roman classics. Her eldest sister was sent to a French seminary at Bristol, as it was the wish of her parents that their daughters should be qualified to support themselves, by undertaking the management of a boarding-school. Miss More, on her return home at the end of each week, regularly imparted to her sisters the instructions which she had received ; and, in this way, Hannah commenced her knowledge of the French language. In her childhood, she was accustomed to amuse herself with scribbling, both in prose and verse. When she had completed her twelfth year, her elder sisters opened an establishment at Bristol ; where, by their solid acquirements, discreet

conduct, and thorough integrity, they soon attained a large measure of success. Four years after, the elder Sheridan went to that city to deliver lectures on eloquence; and a copy of verses, addressed to him by this young person, pleased him so much, that he sought her acquaintance, and expressed high admiration of her precocious genius. In her seventeenth year, she composed a pastoral drama, called "The Search after Happiness," which was written with the intention of superseding those plays, often censurable in character, of which portions were committed to memory by young persons. Having access to the best libraries in the neighbourhood, she assiduously cultivated the Italian, Latin, and Spanish languages; exercising and developing her powers in translations and imitations of those pieces which pleased her. The fame of her talents and accomplishments procured for her the countenance of several literary characters, among whom were Sir James Stonhouse, Dean Tucker, and Ferguson the astronomer. When she was two-and-twenty, she attracted the admiration and received the addresses of a Mr Tucker, a gentleman of fortune in the vicinity of Bristol, who was about twenty years her senior. This match was, however, broken off, on account of his unsteady temper, which led him twice to change the day of marriage after it had been fixed. But he always retained the highest respect for her, and, at his death, left her a thousand pounds.

About 1773, Hannah visited London in company with two of her sisters, and was introduced to Dr Johnson, Burke, Garrick, Bishop Percy, and various other distinguished individuals. She continued for several years to pay an annual visit to the metropolis; and formed the acquaintance of a great number of literary and fashionable characters. In 1776, she wrote her tale of "Sir Eldred of the Bower," and obtained a handsome price for it from Mr Cadell. This formed the beginning of a connexion between her and that eminent bookseller, which lasted, with the utmost satisfaction on both sides, nearly forty years. In the following season, her

tragedy of "Percy" was brought out with great success. In January 1779, she was called to London to attend her friend Mrs Garrick, who had just lost her husband. The death of this celebrated person made a deep impression on her mind, and roused her to a proper sense of the fleeting nature of all earthly things. Even amidst the engrossing vanities of London society, her conscience had often reproached her with the unsatisfactory and sinful nature of the course she was then pursuing. But the suddenness of the great actor's death was a warning-stroke of Providence, which she felt to impress upon her very powerfully the folly of not making religion the chief business of life. She now resolved gradually to withdraw from that vortex of worldly pleasure in which all serious reflection was hopelessly stifled. Yet she again, this year, brought out a drama, "The Fatal Falsehood." She returned to Bristol in June; but in the ensuing autumn returned to Hampton, in the vicinity of the metropolis, where, with Mrs Garrick, she spent several subsequent winters. One of the first serious passages in her letters occurs in one written from Bristol in 1780, in which she thus speaks of a well-known work of Mr Newton:—"I am to thank you for 'Cardiphonia.' I like it prodigiously: it is full of vital experimental religion." Some time after, she thus mentions the discourses of a theologian of a very different school:—"I have just finished six volumes of Jortin's Sermons; elegant, but cold, and very low in doctrine,—plays round the head, but comes not near the heart." In 1783, she published a volume of "Sacred Dramas," containing three plays upon the subjects of "Moses in the Bulrushes," "David and Goliath," and "Belshazzar and Daniel." This work was intended principally for the use of young persons of her own sex. It was highly commended upon its appearance by Bishops Lowth and Porteus, and other good judges of literary merit. While at Hampton, in the beginning of the same year, she received the news of her father's death. She thus speaks of it in a letter to her sisters:—"I am very

thankful that he was spared to us so long,—that he was removed when life began to grow a burden to himself,—that he did not survive his faculties,—that he was not confined to the miseries of a sick-bed ;—but, above all, that his life was so exemplary, and his death so easy.”

In the course of the following year, Miss More's benevolence prompted her to take a great interest in the case of a poor woman named Yearsley, who possessed some talent for poetry. She wrote to all her influential friends, requesting their subscriptions to a volume of poems written by this person, and corrected by herself. She calculated, that during the thirteen months in which this lady's case occupied her attention, she had written more than a thousand pages on her account. But her protégée was an individual of coarse mind and dissipated habits, which she had concealed at the beginning of their connexion, but which became too manifest in the course of it to admit any doubt. Her violent temper and ingratitude obliged her benefactress to relinquish all intercourse with her, which, however, she did in the spirit of christian sorrow, not of worldly resentment. In a letter from Hampton, written in the end of 1784, she gives some interesting particulars of the last hours of Dr Johnson, and of the evangelical sentiments which that great writer happily embraced on his death-bed.

A serious study of the Scriptures had convinced Hannah of the necessity of relinquishing all worldly society and amusements ; and she resolved to pass the chief part of her days in retirement, where she might pursue an humble and unostentatious course of doing good. For this purpose, she purchased, in 1785, a residence at Cowslip Green, a little secluded spot, situated in the vale of Wrington, not far from Bristol ; and says, in one of her letters, that she hopes it will favour her escape from the world. She found great pleasure there in dressing and cultivating her garden ; but still, continued to pay her winter visit to Mrs Garrick. While at Hampton, her mornings, which were generally her own, were spent in the perusal of solid and instructive books.

Although, in the evenings, she went a good deal into company, she suffered no opportunity of advocating truth and enforcing duty to pass unimproved; and when the cold became severe, she, with her hostess, removed to a house in the Adelphi, London. In a letter written from that place, in February 1786, she thus mentions her opinion of the great religious poet of the day:—"The best pleasure I have found for a long time is to sit over a great fire and read Cowper's Poems. I am enchanted with this poet; his images are so natural and so much his own!—Such an original and philosophic thinker!—Such genuine Christianity!—and such a divine simplicity! but rather rambling, and the order not very lucid. He seems to put down every thought as it arises, and never to retrench or alter any thing." Some weeks after, she thus speaks of one of her efforts to do good among her friends:—"Lady B. and I had a long discourse yesterday; she seems anxious for religious information. I told her much plain truth; and she bore it so well that I ventured to give her Doddridge. If she should not stumble at the threshold, from the strong manner in which the book opens, I trust she will read it with good effect." In another letter, she writes,—“To-day (Tuesday) I have been into the city to hear good Mr Newton preach, and afterwards went and sat an hour with him, and came home with pockets full of sermons.” This minister, from the first hour he saw her, conceived a strong regard for her; and a familiar correspondence soon ensued between two persons so well suited to one another. About the same time, Miss More formed a friendship with Mr Wilberforce, who had recently engaged in his christian efforts for the abolition of the slave-trade, a cause in which he soon enlisted the heart of his amiable friend. In a letter from Cowslip Green, addressed to Mr Newton, we find the following account of her state of mind:—"I am certainly happier here than in the agitation of the world; but I do not find that I am one bit better. I have the mortification to find that petty and (as they are called) innocent employ-

ments, can detain my heart from heaven as much as tumultuous pleasures. * * * It is a very significant saying, though a very old one, of one of the Puritans, that 'hell is paved with good intentions.' I sometimes tremble to think how large a square my procrastination alone may furnish to this tessellated pavement." In reply, her reverend friend reminded her that the malady with which she was attacked was *internal*; and counselled her to look to Christ as her Saviour, and rely upon the renewing and sanctifying power of his Spirit, who could alone make her heart "right with God."

In the year 1788, she first appeared before the public as a prose author, and her work, like every succeeding production of her pen, was devoted to the moral and religious improvement of society. It was entitled "Thoughts on the Importance of the Manners of the Great to general Society;" and was designed to expose the unscriptural character of many practices common in the higher ranks. As it was published anonymously, some persons ascribed it to Mr Wilberforce, and others to Bishop Porteus; but the real authoress soon after its publication received the following epigram from a person who concealed his name:—

"Of sense and religion in this little book
All agree there's a wonderful store;
But while round the world for an *author* they look,
I only am wishing for *More*."

This work had a very extensive sale. Seven large editions were sold in a few months; the second of them in little more than a week, and the third in *four hours*! Nor did those for whose use it was intended content themselves with merely buying and reading it; several of the sinful customs which it boldly denounced were abandoned, and external decorum was promoted, even where the experimental religion of the authoress was not embraced. In the same year, she published a poem, called "The Black-slave Trade;" for which she received the thanks of many distinguished persons, whose

eyes like her own had been opened to the flagrant wickedness of that traffic. The popularity of her works might have had a most injurious effect on the mind of any one not possessed of good sense and true piety ; but she was sensible of the hazards of her position, and thus acknowledged them in a letter to Mr Newton :—" My situation is, as you rightly apprehend, full of danger ; yet less from the pleasures than from the deceitful favour and the insinuating applause of the world. The goodness of God will, I humbly trust, preserve me from taking up with so poor a portion ; nay, I hope that what he has given me is to show that all is nothing, short of himself."

At the end of 1789, Miss More's sisters, having been enabled to retire from their school with a competent income, had built for themselves a house in Great Pulteney Street, Bath, between which and Cowslip Green they intended in future to divide all their time. Hannah, always anxious to do good, and finding the lower classes in her neighbourhood immersed in deplorable ignorance and depravity, resolved, with the help of her sisters, to establish a school at Cheddar, about ten miles from her residence. These good ladies had to encounter great opposition in their benevolent design ; the farmers in the neighbourhood considering the plan to be fraught with the worst consequences. In a letter to Mr Wilberforce, Hannah thus humorously mentions some of the means she used to gain the good opinion of these prejudiced persons :—" Miss W. would have been shocked had she seen the petty tyrants whose insolence I stroked and tamed, the ugly children I fondled, the pointers and spaniels I caressed, the cider I commended, and the wine I swallowed." She hired for her school an old vicarage-house, which had been uninhabited for a century, but possessed an excellent garden of nearly an acre in extent. She took a lease of it for seven years, at six guineas and a half *per annum*. In a short time the Cheddar school afforded instruction to nearly 300 children ; many of whom were so igno-

rant that they needed to be taught the very elements of Christianity.

In the next year, Hannah More published her "Estimate of the Religion of the Fashionable World ;" in which work she animadverted, with greater boldness, and in greater detail, than in her former one, on the prevailing errors and vices of the higher ranks. Though it was issued anonymously, the sagacity of her friends, especially Bishop Porteus and Mr Newton, detected the authoress. The "Estimate" soon became popular ; and, within two years from its publication, had reached a fifth edition.

The success which had attended their school at Cheddar, induced the ladies to extend their plan to several villages in the neighbourhood, some of which were even more ignorant and vicious than the scene of their first operations. They did not rest till they had established schools in no fewer than ten parishes, none of which possessed a resident clergyman ; and in a short time the number of children under their superintendence exceeded 1200. They introduced *evening readings* into their seminary at Cheddar, which consisted of a printed prayer, a plain sermon (read always by one of the sisters when health permitted), and a psalm. These proved very beneficial. They likewise instituted benefit societies for the women of the humbler classes. The extent of their schemes was too much for their private resources ; but they readily obtained assistance from their pious acquaintances.

In a letter to one of her friends in 1792, Hannah gives a very interesting and affecting account of the death of Bishop Horne, with whom she was well acquainted. His end was peace, as might have been expected from his pious life ; and, when through the violence of his disease, his mind wandered, its very ramblings were connected with serious subjects. His last words were, "Blessed Jesus !" after which he stretched himself out and tranquilly expired.

In the course of the same year, Miss More was strongly

urged by many of her friends to employ her pen in combating in a popular manner the seditious and blasphemous principles which were then extensively diffused by means of cheap publications through the country. She publicly refused, but, some time after, secretly composed the dialogue of "Village Politics, by William Chip, a Country Carpenter." This little volume had an amazing success. Numerous patriotic persons printed large editions of it at their own expense; and government distributed many thousands of it in Scotland and Ireland. In the following year, she wrote a pamphlet, attacking the infamous speech of Dupont in the French Convention, which recommended the exclusion of religion from systems of education. The profits of this work, amounting to about £240, were applied to the benefit of the French emigrant clergy.

The first portion of this pious lady's diary, which has been communicated to the public, begins in January 1794, and contains many most instructive passages. The following are a portion of her reflections on 19th October:—"I desire to remember with particular gratitude in my devotions, that on this day five years my colleague and myself set up our first religious institution at Cheddar. Bless the Lord, O my soul, for the seed which was that day sown! Do thou daily turn more hearts from darkness to light, and preserve them from falling back again. O Lord! I desire to bless thy holy name for so many means of doing good, and that, when I visit the poor, I am enabled to mitigate some of their miseries. I bless thee, that thou hast called me to this employment, which, in addition to many other advantages, contributes to keep my heart tender."

The persevering efforts which the friends of infidelity made to disseminate their poisonous opinions, induced her to conceive that she might be again useful in supplying antidotes to their virulence. She formed the plan of producing every month three tracts, consisting of stories, ballads, and Sunday readings, written in a lively and popular manner. By this means she hoped to cir-

culate religious knowledge, as well as innocent entertainment. As she proposed to undersell the trash she meant to oppose, she found that the expense would prevent the possibility of carrying on the scheme without a subscription; and she no sooner published proposals of her plan, than it was taken up by the most estimable characters in the country. She was occasionally assisted by two or three friends and one of her sisters; but the great majority of the pieces composing the series of the "Cheap Repository," were the production of her own pen. She devoted to this work the time and labour which might have been employed in writing books calculated to increase her yearly income, upon which her schools now began to draw largely. The tracts in question continued to be issued every month for three years, when they were collected into three volumes. Though this work did not procure for her any emolument, it was the instrument of what she valued much more—extensive good. The Rev. E. Bickersteth remarks, that "when he was a child, her Cheap Repository tracts were, as far as he recollects, the first human writings on religion which interested and impressed his own mind, and excited his desires to love God." An eminent literary character of the present day thus contrasts these unpretending little pieces with the productions of a celebrated living authoress of a very different school:—"Compare Hannah More's labours for the poor, and her tracts, with Harriet Martineau's very ingenious but very ineffective compositions; the latter scarcely ever reaching the poor at all. Christianity alone stoops to *them*, even from the third heaven; and to that elevation the mind of the philanthropist must be caught up before he will ever be able to stoop so, after the example of the Son of God, who came from the throne of the universe to preach good tidings to the poor."

While engaged in this necessary and very useful work, she still found time to exercise a constant and attentive superintendence over her schools. Writing to Mr Newton, in September 1796, she mentions that her

various seminaries and societies comprised about 1600 or 1700 individuals. The following remarks illustrate the deplorable ignorance of the poor people with whom she had to deal:—"Most, even of the spirited and striking sermons I meet with, have still this fault,—they pre-suppose too much knowledge and education in the readers or hearers; now, we want some which teach and refer to first principles, and which suppose the audience to know nothing. The books, I think, to which we return the oftenest, are those of Rowland, Alleine, and Walker of Truro; but even of these we are obliged to lower the style as we read, and substitute familiar words for hard ones."

In 1797, we find her thus writing upon the death of Horace Walpole:—"Poor Lord Orford! I could not help mourning for him as if I had not expected it; but twenty years' unclouded kindness and pleasant correspondence cannot be given up without emotion. I am not sorry now that I never flinched from any of his ridicule or attacks, or suffered them to pass without rebuke. At our last meeting I made him promise to buy Law's 'Serious Call.' His playful wit, his various knowledge, his polished manners, alas! what avail they now! Oh that he had known and believed the things that belonged to his peace!"

On the 1st of January 1798, the following resolutions occur in her dairy:—"I resolve, by the grace of God, to be more watchful over my temper. 2. Not to speak rashly or harshly. 3. To watch over my thoughts; not to indulge in vain, idle, resentful, impatient, worldly imaginations. 4. To strive after closer communion with God. 5. To let no hour pass without lifting up my heart to him through Christ. 6. Not to let a day pass without some thought of death. 7. To ask myself every night when I lie down, am I fit to die? 8. To labour to do and to suffer the whole will of God. 9. To cure my over-anxiety, by casting myself on God in Christ." On 22d September, she thus mentions the conclusion of her popular tracts:—"Cheap Repository is closed. Bless the Lord, O my soul! that I have been spared to accomplish that work. Do thou, O Lord, bless and prosper it to the

good of many, and, if it do good, may I give to Thee the glory, and take to myself the shame of its defects."

In 1799, this active authoress published her "Strictures on Female Education," which, like her previous works, attained great popularity, seven editions having been printed in the course of one year. On account of its evangelical sentiments, it was attacked by Archdeacon Daubeney, the champion of the high church party; but it was warmly commended by the most pious members of the Establishment, such as Bishop Barrington, Messrs Newton, Cecil, Robinson, and others. Bishop Porteus thus commended it in a charge to his clergy:—"It presents to the reader such a fund of good sense, of wholesome counsel, of sagacious observation, of a knowledge of the world, and of the female heart, of high-toned morality and genuine christian piety,—and all this enlivened with such brilliancy of wit, such richness of imagery, such variety and felicity of allusion, such neatness and elegance of diction, as are not, I conceive, easily to be found combined and blended together in any other work in the English language." But perhaps the most pleasing circumstance connected with the book, is that noticed in a letter of Mrs Kennicott to the authoress:—"A good and sensible woman, who is leading a very solitary life in the country, on being asked what she could do to divert herself, said, 'I have my spinning-wheel and Hannah More; when I have spun off one pound of flax, I put on another, and when I have finished my book I begin it again, and I want no other amusement.'"

The great success which her several schools had attained in reclaiming from ignorance and vice the parishes in which they were founded, had induced Mr Bere, the curate of Blagdon, which was some miles distant from Cowslip Green, to request her to establish one in his parish likewise. To this, after some time, she consented; and the school thus set on foot soon gave instruction to nearly 200 children, and completely changed the moral aspect of the district, previously remarkable for its bad character. After some time, however, Mr

Bere took offence at the master of his seminary, and stirred up a most disgraceful hostility against the lady, who, during the space of three years, was exposed to the most absurd and flagitious charges of fanaticism and disloyalty. The accusations reached the ear of her diocesan, Bishop Beadon, whose apprehensions, however, were dissipated by a prudent and temperate letter from the persecuted authoress. The unmanly and unchristian attacks to which she was exposed from her enemies called down the strong and just indignation of the true friends of religion ; and Alexander Knox only expressed their feelings when he said, that this business was "in some sense a national disgrace."

In 1802, she thought proper to part with her residence at Cowslip Green, which though pretty had become inconvenient, and purchased a piece of ground in a picturesque and healthy situation, about half a mile distant, on which she built a mansion, named Barley Wood. Her sisters soon removed to this convenient dwelling, disposing of their house in Bath. At her new abode, Mrs More was able, from her greater accommodations, to receive a much larger number of visitors than at Cowslip Green ; and her friends were not remiss in availing themselves of her kindness and hospitality. In one of her letters of this date, she speaks of the works of an excellent divine in these terms :—"I have fagged hard at good old Bishop Reynolds, a fat folio of near 1200 pages, which I have almost got through. Such solid Christianity ! and such deep views of sinful man ! And as to tediousness, I rather like it. I never can pick up any sustenance out of your short scanty books. Of books it may in general be said, 'the old are better.'" The following is an extract from her diary of 1803 :—"Sunday, March 27. By the great favour and goodness of God, I have been this day enabled to go to church. Adored be Thy holy name, that I am again restored to this privilege. O may it be sanctified to me ! May I lift up my heart in gratitude for every spiritual blessing, for sabbaths, for ordinances, for ministers ! May I be less unfruitful under these multiplied advan-

tages ! Every opportunity increases my responsibility. Let me awfully remember, that it was to the *professors*, to the *instructed*, to those who, because they had the means, made sure of salvation, that the Lord said, ‘ Depart from me, I never knew you.’ Better to have been a pagan, a blind ignorant idolater, than a disobedient Christian, or an unfruitful believer.” On the 14th of October, she thus speaks of Mr Wilberforce :—“ I hope to profit by this fresh view of this excellent man’s faith and holiness ; his superiority to worldly temptation and worldly censure ; his patience under provocations, and his lively gratitude for the common mercies of life.” On the 22d January 1804, she thus writes :—“ After a week of too much worldliness, my mind has somewhat recovered its tone in devout prayer in the night. I have also to-day prayed with more affection. I have endeavoured to check my own spirit, by placing death before my eyes, and carefully reading Doddridge’s last chapter, —the dying scene. While I read, the impression is strong, and my mind serious ; but, when the book is closed, the heart grows cold, and the world rushes in. Some worldly trials in the week have given me less vexation than usual ; but that may be not because my resignation is greater, but my animal spirits better.”

In 1805, she produced “ Hints towards forming the Character of a Young Princess.” This work was undertaken at the request of Dr Gray, afterwards Bishop of Bristol. It was published anonymously ; and was dedicated to Dr Fisher, bishop of Exeter, who had been appointed preceptor to the Princess Charlotte after the book had been nearly completed. He acknowledged the compliment in a friendly letter. The “ Hints ” attained great popularity, though fiercely attacked in the Edinburgh Review.

In a letter to Mr Knox, written in the beginning of 1806, she mentions a recent visiter, “ a clergyman of superior learning, a very respectable correct man, but one of the most strenuous disciples of the Daubenian school ;” who entertained the most unrelenting hatred

of evangelical writers, disbelieved the existence of Christianity among the opponents of episcopacy, and assured his hostess that he had never read a single devotional work ! In the same year, this excellent woman was attacked by a very severe illness, which originated in a cold, caught in returning from one of her schools, and terminated in a pleuritic fever, that, for many months, resisted the strongest remedies. While suffering from this dispensation of Providence, her composure and resignation were so remarkable that those around her exclaimed, " would that her enemies and traducers could be in her sick-room ! " Her sickness called forth the strongest expressions of sympathy from her friends in all classes ; the poor, who had been relieved by her bounty, seemed to lose all concern for themselves in their anxiety about their benefactress. In a letter to Mr Wilberforce, written after her recovery, she mentions the great pleasure with which she saw, at Weymouth, John Hill, her first scholar at Cheddar, in full regimentals, acting as paymaster and serjeant-major to his regiment. The training of that corps was highly commended by every one ; and an officer remarked, that it was all owing to the services of Serjeant Hill, whose Methodism, as his worldly fellow-soldiers termed it, did not prevent him from being " the greatest master of military tactics " in the regiment.

Toward the end of the same year, Mrs More had received a visit from her excellent friend Bishop Porteus, who was evidently drawing near the end of his valuable life. In the beginning of the following May, she received a note from him, begging the assistance of her prayers, as he was about to enter upon a duty of considerable difficulty and delicacy. This was a remonstrance with the Prince of Wales upon the institution of a club under his patronage, which was to meet on Sunday. Though unable to move without the assistance of two servants, he obtained an audience of the prince, and prevailed upon him to promise, that if possible the day of meeting should be changed to Saturday. After

the interview, he wrote thus to his valued friend, probably the last words he ever penned :—

“ May 5, 1809.

“ MY DEAR MRS MORE,

“ Prayer has had its usual effect, and all is now perfectly right. “ B. L.”

The good prelate died about a fortnight afterwards, full of days, of honours, and of virtues ; his death was without a pang, and he may literally be said to have fallen asleep. He bequeathed to Mrs More a legacy of £100, and she erected an urn to his memory in the grounds of Barley Wood, with the following inscription :—

“ To BEILBY PORTEUS,
Late Lord Bishop of London,
In grateful Memory
Of long and faithful Friendship.—H. M.”

In December 1809, appeared “ *Cœlebs in Search of a Wife*,” which was published anonymously. She thus expresses the intention with which she composed it, in a letter to Sir W. Pepys :—“ I wrote it to amuse the languor of disease. I thought there were already good books enough in the world for good people ; but that there was a large class of readers whose wants had not been attended to,—the subscribers to the circulating library. A little to raise the tone of that mart of mischief, and to counteract its corruptions, I thought was an object worth attempting.” “ *Cœlebs*” went through twelve editions in the course of a year. In America, thirty editions, of 1000 copies each, were printed during the lifetime of the authoress.

In 1811, she gave to the world two useful volumes, entitled “ *Practical Piety*,” which speedily reached a *tenth* edition. She received upon this occasion, as upon the publication of her other works, numerous complimentary letters from her friends. It is probable that she was by no means insensible to these tokens of admiration ; but she was far more gratified by the many

proofs which she received, that this, like her other writings, had been blessed by God to the promotion of the spiritual welfare of many persons.

In a letter written in 1812 to Lady O. Sparrow, she thus gives her opinion of that work which Coleridge thought the noblest of uninspired writings:—"I am once more going through my darling Archbishop Leighton's Commentary on St Peter. It is a mine of intellectual and spiritual wealth. Each chapter would make a volume of modern theology. Nothing is superficially described. He always goes to the bottom, and without wearying the reader hardly leaves any thing unsaid. He always catches hold on the heart."

In the year 1813, she published a sequel to "Practical Piety" in her "Christian Morals." Soon after it was given to the world, the family-circle was broken by the death of Mrs Mary More, the eldest of the five sisters, who expired with a calmness suitable to the end of her useful and pious life. In a letter, which communicated the sad news to Lady O. Sparrow, Hannah describes herself as "dividing her morning between the contemplation of her sister's serene countenance, and reading her favourite Baxter's "Saints' Rest." In the summer of the same year, she paid some visits at a considerable distance from home, although it had now become an effort with her to undertake long journeys. She was on her way to visit her much-esteemed friend Lord Barham when she heard of his death, at the advanced age of eighty.

While Mrs More was engaged in literary occupation, she continued to pay the utmost attention to her schools; and she received much gratification from the intelligence of their good effects, which constantly came to her ears. Her long course of christian experience rendered her a valuable counsellor; and many persons, quite unknown to her, applied for advice in their difficulties. She never refused or delayed to answer these epistles, which many would have considered impertinent interruptions; and used to say that such con-

stant drains upon her time were so many lessons to teach her conformity to the life of Him "who pleased not himself." Even young clergymen, anxious faithfully to discharge the duties of their arduous office, consulted this estimable lady, who always received them with the most marked kindness, and gave them the benefit of her wisdom and experience. She was in the habit of supplying with useful theological works many curates whose resources were limited.

In the end of 1814, this pious female was mercifully preserved in circumstances of great danger. She had retired to her room and had locked the door (a thing unusual with her) to prevent interruption, when, in reaching across the fireplace to a book-shelf, the end of her shawl caught fire behind, and communicated itself to some other portions of her dress before she was aware of the circumstance. When her cries had alarmed the family, they beheld her at the head of the stairs almost enveloped in flames; but the active assistance of her domestics extinguished them before she sustained any material injury. During the illness which was occasioned by this accident, she received the most gratifying proofs of the general interest taken in her welfare, from the number of visits paid and letters written, in order to ascertain the real state of the case, which had been incorrectly reported in the newspapers. She frequently, during her confinement, repeated the words of the prophet, "when thou walkest through the fire thou shalt not be burned, neither shall the flames be kindled upon thee,"—with other suitable texts of Scripture. Her own soul was permanently benefited by meditation upon an event which, but for the mercy of Providence, might have been attended with the most serious consequences.

Shortly after, she published an "Essay on the Character and Writings of St Paul," who had always been a favourite with her, and upon whose excellencies she was wont to dwell with great delight in her conversation. No sooner was this work commenced than the whole first edition was bespoken. It did not, however,

attain so great popularity as some of her preceding writings; for the extraordinary public events which immediately succeeded were very unfavourable to the circulation of any work unconnected with politics. Soon after the publication of the "Essay," she received three severe shocks in the removal, within a brief period, of Mr H. Thornton, Mr J. Bowdler, and Dr Claudius Buchanan. She thus expresses her sentiments upon this mournful occasion, in a letter to Lady O. Sparrow:—"How, alas! shall I touch on the excessive grievous strokes with which we have been smitten in three short weeks? They seem to have come rapidly upon us, like the messengers of sad tidings to Job. * * * But God's ways are not as our ways; he saw that our lamented friends were matured for heaven, beyond the usual ripeness even of distinguished Christians, and consummated their bliss when we would gladly have detained them in a world of sin and sorrow, and incessant trial. They have left us examples, both how to live and how to die. Their lives were patterns,—may their deaths be both a weaning and a warning to us, and forward us in our pilgrimage through this vale of tears!"

Mrs More rejoiced to witness the institution of a Branch Bible Society in her own parish of Wrington. The anniversaries of this excellent institution were well attended by the pious clergy and laity of the vicinity. On these days the house and grounds of Barley Wood were liberally thrown open. She herself gives the following account of one of these occasions in a letter to Mr Wilberforce:—"Our anniversary Bible meeting at Wrington was held lately. It was the most genteel and numerous we ever had. If our oratory was not of the first brilliancy, it had good sense and good temper to recommend it. We had near forty clergymen of the establishment, so that even Archdeacon — cannot plant us in his hotbed of heresy and schism! When the meeting was over, which was held in a wagon-yard, as there was no room for them in the inn, all the superior part of the company resorted, by previous

invitation, to Barley Wood. A hundred and one sat down to dinner, and about one hundred and sixty to tea. Happily, it was a fine day, and above fifty dined under the trees,—the overflowings from our small house. They all enjoyed themselves exceedingly, and it had all the gayety of a public garden. The many young persons of fortune present, by assisting at this little festivity, will learn to connect the idea of innocent cheerfulness with that of religious societies, and may ‘go and do likewise!’ For no other cause on earth would we encounter the fatigue.”

In a letter addressed to Mr A. Knox, and dated June 1816, she thus writes:—“I am so far your disciple, that is, so much of an optimist, as to see a graciously providential hand in all these dealings.* I feel, even at my age, that I stand in need of reiterated correction. My temper is naturally gay. This gayety, even time and sickness have not much impaired. I have carried too much sail. My life, upon the whole, must be reckoned an uncommonly prosperous and happy one. I have been blessed with more friends of a superior cast than have often fallen to the lot of so humble an individual. Nothing but the grace of God, and frequent attacks, through life, of very severe sickness, could have kept me in tolerable order. I am no better with all these visitations; what should I have been without them? No, my dear sir, I have never yet felt a blow of which I did not perceive the indispensable necessity, in which, on reflection, I did not see and feel the compassionate hand of Divine mercy,—the chastisement of a tender father.” In the same year she lost another sister, Mrs Elizabeth More, who died in her 75th year. In the following spring, the eldest remaining sister, Mrs Sarah, departed this life in the most peaceful and happy state of mind. She suffered greatly; but bore her pains with the most entire resignation to the will

* She had just mentioned the illness of all her sisters and herself, and apologized for troubling her friend with the “annals of an hospital.”

of God. Her last expressions were, "the blood of Christ cleanseth from all sin;" and, a moment after, "Blessed Jesus." In the interval, between these sad bereavements, the pen of the authoress had been employed in producing several popular publications, adapted to counteract the seditious principles which were then zealously and extensively disseminated among the lower orders. These little works were the instruments of much good.

In the autumn of 1817, Bishop (then Mr) Jebb visited Barley Wood, and, in one of his letters, gives the following account of the two surviving sisters:—"They retain their faculties of mind in full vigour, in despite of bodily decline; and Mrs Martha will resume, with the greatest energy and animation, whatever has been the subject of conversation, after the most excruciating paroxysms of a dreadful nervous disorder in the head, as though she were in rude health. * * * Hannah More delighted us during a morning drive, which she took us in her carriage, with the richest variety of conversation,—anecdote, poetry, criticism, religion,—all interspersed and enlivened by the aptest and happiest quotations from the great English authors, recited in the most admirable style. The two days flowed rapidly, and we parted with mutual regret. I was greatly affected; and the sisters, I believe, were affected too: there was a mutual feeling that we probably should not meet again on this side of the grave." In the same year, she received a visit from Dr Chalmers; and also from Dr Henderson, who had recently travelled in the North of Europe as a Bible missionary, and informed her that, in Sweden, he had found an American edition of "Practical Piety" in many hands; and in Iceland received many proofs of the high estimation entertained both for that work and for "Cælebs." Towards the end of 1817, she was favoured with a letter from the Princess Metscherskey, who had translated some of her tracts into the Russian language. In the following summer, a communication from Sir Alex-

ander Johnston, late chief-justice of Ceylon, informed her that he had caused many of her tracts and other parts of her writings to be translated into Cingalese and Tamul, and that they were eagerly read by the natives. The "Sacred Dramas," and parts of the "Essay on St Paul," are particularly mentioned as having undergone translation. In the same year, two Persian noblemen who had come to this country to learn the English language, and acquire some knowledge of British arts and sciences, paid a visit at Barley Wood, and were presented with copies of "Practical Piety," which they declared they would translate into their own language on their return home. In one of her letters this year, we find the following pleasant proofs of the success of her Cheddar schools:—"Two of our first scholars at Cheddar, whom we taught their letters thirty years ago, died last week. They became remarkably pious at fourteen years old. I went to see them just before I was taken ill. One of them had prospered in life, and married another of our pious schoolboys, who became afterwards a good tradesman. I never attended a more edifying dying-bed. With ulcerated lungs and inflammation of the liver, she discovered something more than resignation; it was a sort of humble, grateful triumph; she was obliged to pray against impatience for death, so ardent was her desire to be with her Saviour. Oh, how I envied her! there was no heated imagination; she was happy on good grounds."

In the autumn of 1818, Mrs H. More was seized with a severe illness, which occasioned her friends to suspend their visits to Barley Wood; and the leisure she thus obtained was, on her recovery, employed in the composition of another work, entitled "Moral Sketches," which was well received. About a month after its appearance, she lost her now only remaining sister, Martha, who died after an illness of only four days. "Never," says the survivor, in a letter to a friend, "was any private person's death more lamented. She has been the subject of four or five funeral ser-

mons. There was not a dry eye in the churches. Most of the neighbours are in deep mourning. We have worked thirty-two years together. Oh! pray for me, that this reflection may quicken me in my spiritual course." So resigned had the deceased been to the will of the Almighty, that, when a friend pitied the excruciating pain she was suffering, she said, "Oh, I love my sufferings, they come from God, and I love every thing that comes from him." Her sister received a very great number of letters of pious condolence upon this mournful occasion.

During the whole spring and summer of 1820, the health of Hannah More seemed to be sinking rapidly; during that period she never left her chamber. In the month of August, she experienced so severe an attack of illness, that her life was for some time despaired of. At this period she said to a clergyman who visited her, "I thank God I have not an anxiety whether to live or die;" and added with energy, "There is peace and safety at the foot of the cross; blessed be His holy name, I am enabled to cast myself there, in a full, undivided, unqualified reliance on that blood that was shed upon it." In the midst of her illness, being requested by her bookseller, Mr Cadell, to preface a new edition of her "Moral Sketches" with a short tribute to the memory of George III., she wrote it, although scarcely able to hold the pen, being carried through, as she said, "by a sort of affectionate impulse," for she greatly revered the recently departed sovereign. After her recovery, she was much gratified by a present from Paris of a French version of the Cheap Repository Tracts, executed under the auspices of the Duchess de Broglie and the Countess de Pastoret. "Cœlebs" had been previously translated by a pious gentleman of the name of Huber.

In 1821, she was much affected by the death of her venerable friend, Mrs Garrick, who had attained her hundredth year. In the spring of 1822, she was suddenly seized with an inflammation of the chest, of which

the symptoms were so formidable, that but faint hopes of her recovery were entertained. Her physician, Dr Carrick, acknowledged how greatly the cheerful composure of her mind contributed to second the efforts of his skill, and assist her restoration to health. When any of her friends commended her acquiescence in the Divine will, she said, "It is all superinduced strength, none of it is natural to me." When the result of her sickness seemed most doubtful, she said, "If I could determine for life or death by holding up my hand, I would not do it." "I continually," said she on another occasion, "repeat that sentiment in Young, for it is quite *my* feeling,

'Forgive my faults,—forgive my *virtues* too.'

I seem to long as much for the holiness as the happiness of heaven; it is such a blessed idea to be delivered from the possibility of sinning!"

After her recovery, she continued to practise her usual system of benevolent activity as much as at any former period. She considered that her rescue from the grave was an imperative call upon her to improve, with increased diligence, every hour to the temporal or spiritual benefit of her fellow-creatures. Nor did she cease to receive visitors with her former kindness; and her hospitality was enlivened by the charms of her conversation, which had lost none of its vivacity. An American gentleman, who saw her in the spring of 1824, thus describes her:—"She has the brightest and most intellectual eye that I ever saw in an aged person; it was as clear, and seemed as fully awake with mind and soul as if it had but lately opened on a world of novelty. The whole of her face was strongly characterized by cheerfulness. I had once thought the world was deficient in a knowledge of the means of rendering old age agreeable; and it crossed my mind that I would suggest to Mrs More, that she might, better than any person, supply this deficiency; but it was better than a volume on this subject to see her. I understood at a

glance the whole art of making old age peaceful, tranquil, happy. It is only to exert our talents in the cause of piety and virtue, as she has done, and in age be like her. It was a strong lecture, and I would not forget it." In August of the same year, she was again seized with a severe illness; and again gave the most edifying proofs of the power of true religion to render a sick-bed peaceful and pleasant. Before she was able to quit her couch, she projected and partly executed a plan, often recommended to her by her friends,—that of extracting from all her later works, each of which contained a chapter on prayer, her thoughts upon that most important subject. These passages, with some additions, composed a small volume, to which she prefixed a few sentences by way of preface. This little work reached a third edition within three months of its first appearance.

In a letter written shortly after to her by Mr Foster the essayist, he thus speaks:—"In common with all the true friends of religion, and the improvement of the age, I am gratified to think to what an extraordinary length the sovereign Disposer of our allotment on earth has protracted your life and eminent usefulness. It is very pleasant to hear that you have experienced a considerable alleviation of infirmity and illness. Deeply grateful as you must be for having been appointed so long to prosecute with success so important an employment, you will wait with calm acquiescence and cheerful anticipation the hour when the great Master shall call his servant to his presence and her eternal reward."

Writing to her French correspondent, M. Huber, after acknowledging the honour he had done her by translating her "Spirit of Prayer," she informed him, that her "Practical Piety" had been recently translated into Dutch by a converted Jew. She had lately received a visit from the chief bookseller of New York, who told her that he had sold 30,000 copies of "Celebs," and believed that it did more good in America than

her professedly religious writings, because it was universally read by worldly people who would not peruse her other works.

The following is an extract from a letter to an awakened infidel, who had applied to her for advice :—
“The best counsel I can give, is what you know already. Be frequent in prayer. Offer up all your petitions in the name and through the merits, death, and intercession of the blessed Saviour of sinners. Read the Psalms, which are a storehouse inexhaustible of prayer. Read the New Testament, especially the Gospel of St John. Again, I repeat, ‘watch and pray,’ and remember, that to doubt the will and power of God to forgive, and to cherish despair, is a greater sin than perhaps you have ever committed. Have no doubts or fears, except of yourself; never distrust God. Observe the beautiful view taken of belief and practice, in the various definitions of Christianity; viz. ‘Repentance toward God, and faith toward our Lord Jesus Christ.’ Again, ‘without faith, it is impossible to please God! without holiness, no man shall see the Lord.’ ”

In the years 1825 and 1826, she had to endure the loss of three aged friends, Sir W. Pepys, Bishop Barrington, and Lady Cremorne; the last survivors of that society to which she had been introduced on her first visits to the metropolis.

This excellent woman had always been a most indulgent mistress; but her servants repaid her kindness by shameful ingratitude, and a course of conduct exceedingly unbecoming the domestics of a christian lady. She was long ignorant of their behaviour; but, on becoming acquainted with it, resolved, without hesitation, to cashier them all, and part with her much-loved dwelling of Barley Wood. This intention she executed in the spring of 1828, and removed to Windsor Terrace, Clifton. As she was assisted into the carriage which bore her away from her long-cherished residence, she cast a parting look upon her bowers, and said, “I am driven, like Eve, out of Paradise; but not, like Eve, by

angels." If she at first felt resentment towards her unworthy household, she soon thought and spoke of them with the most genuine christian sorrow. "People exclaim," she remarked, "against their ingratitude towards me, but it is their sinfulness towards God that forms the melancholy part of the case!"

Soon after her removal to Clifton, it was remarked by her more intimate friends that her memory had begun to fail; and, from this time till her death, her mental powers continued by degrees to decay. Yet her correspondence contains evidence that her vivacity was little impaired; and, in a letter to a friend upon the Oxford election of 1829, she expresses what some would term, perhaps, her *Orange* sentiments with all the sprightliness of one-and-twenty.

In the ensuing year, she received the following letter from her Royal Highness the Duchess of Kent:—

"Kensington Palace, June 25, 1830.

"MADAM,—I have received this day your note of the 22d, and your work, which accompanied it. I hasten to assure you that I have received with great pleasure the books *direct* from you. It will gratify you to hear, I am sure, that the princess received them some years ago from the late most excellent Bishop of Salisbury; and I have much satisfaction in adding, that I am most deeply impressed with the value of the books.—I remain, always, Madam, yours very sincerely,

"VICTORIA."

By the tender care of her attached friend Miss Frowd, who resided with her, Mrs More was safely carried through several winters, when the slightest exposure might have been fatal. But, about the middle of November 1832, she caught cold, which gradually extended itself to the chest. Towards the end of the same month, the catarrhal symptoms seemed to be giving way; but, during the night of the 26th, a considerable degree of bewilderment, or wild delirium, came

on, which continued, with only occasional remissions, to the termination of her life, about ten months afterwards. A slight degree of fever, at the same time, continued slowly to undermine her strength. But, to the very last, her eye was undimmed ; and she could read the smallest print with ease, even without spectacles. Her hearing was almost unimpaired : and, until very near the close of life, her features were not in any measure shrunk or wrinkled. Her deathbed was attended with remarkably few pains and infirmities.

During this illness, she was much engaged in prayer, and appeared constantly to live in its spirit. She likewise frequently quoted passages of the Psalms and other parts of Scripture ; her memory, which had let slip almost every terrestrial recollection, still treasured up the texts which had so long instructed, strengthened, or consoled her. She often uttered such exclamations as the following :—" Lord, have mercy upon me : Christ, have mercy upon me, and make me patient under my sufferings. Take away my perverse and selfish spirit, and give me a conformity to thy will. May thy will be done in me, and by me, to thy praise and glory ; I desire only to be found at the foot of the cross. Lord, I am thine, I am not my own : I am bought with a price, a precious price, even the death of the Lord Jesus Christ. Lord ! have mercy upon me : grant me an abundant entrance into thy kingdom ! Jesus, my Saviour and my friend." Adverting to her frame of spirit, she said, " I hope my temper is not peevish and troublesome." On being answered that it was the temper of an angel, she said, " Oh no, not of an angel, but of a very highly favoured servant of the Lord my Saviour." When some one spoke to her of her good works, she said, " Talk not so vainly ; I utterly cast them from me, and fall low at the foot of the cross." A friend remarked to her, " our good works will not save us." She replied, " our good works are nothing, but, without them, we cannot be saved. You must pray for me that my sins may be forgiven me for Christ's sake." After repeating the fifty-first psalm, she

thus prayed :—" Pour out such a measure of thy grace upon me, that I may be enabled to serve thee in spirit, soul, and body, and that, loving thee, I may come unto thee through Jesus Christ. Oh, my Saviour, forsake not her whom thou hast redeemed." At last she was released from "the burden of the flesh," on the 7th of September 1833, in her eighty-ninth year.

The united testimony of many close observers has pronounced that Hannah More exhibited one of the most beautiful exemplifications of matured holiness ever presented to the world. But great as was the excellence of her writings it was equalled by what Leighton would have termed "the holy rhetoric" of her life. Few have given such uniform examples of consistent piety ; every talent was unreservedly consecrated to the service and glory of Him who had bestowed them all.

Her conversation* is thus described by the Rev. S. C. Wilks, the editor of the *Christian Observer* :—" It was never mirthful or jocose ; its characteristic, next to its moral and religious bearing, was literary vivacity ; it was full of wit, but too refined for humour ; the mind laughed, not the muscles ; the countenance sparkled, but it was with an ethereal flame ; every thing was oxygen gas and intellectual champagne ; and the eye, which her sisters called 'diamond,' and which the painters complained they could not put upon canvass, often gave signal by its coruscation, as the same sort of eye did in her friend Mr Wilberforce, that something was forthcoming, which in a less amiable and religiously disciplined mind, might have been very pretty satire, but which glanced off innocuously in the shape of epigrammatic playfulness." "What are you reading just now !"

* Hannah More's colloquial powers may remind some of what is said of Maclaurin of Glasgow by his biographer :—" He had such an inexhaustible fund of edifying pleasant discourse ; such a constant cheerfulness and flow of spirits, attended with the most serious piety ; so obliging a readiness to hear others ; and so unaffected a desire to make all about him happy, that there never was, perhaps, a man better qualified to recommend Christianity in the way of conversation."

said she one day to Mr Wilks. "Jeremy Taylor." "Yes, one reads him as the Shakspeare of the church; but I meant for the heart." She then eulogized some of the Puritan and Calvinistic writers, adding, "I do not agree with their system, but I like the lean off their fat meat." She never tried to talk fine. A young lady, who expected to find her much of a blue-stocking, complained that she had talked to her of nothing but Sunday schools and tracts for the poor, except once *to admire her shawl*. Mr Wilks, while on a visit at Barley Wood, read with her some of her publications which she was revising for the press; but she would close the work by saying, "Enough of Hannah More, let us now have an hour of Howe or Leighton before prayers."

The following reminiscences are from the pen of the late Rev. Dr Richard Valpy :—

"Hannah More's 'thorn in the flesh'—I speak seriously—was the Blagdon controversy. She was perpetually recurring to it with a deep interest. I was once sitting with her in one of her grottos, over which she had inscribed 'Pauperis Evandri tectum.' I observed, that the bleak hills of Mendip, opposite to us, appeared to bear some resemblance to the country of Evander at the time of the embassy of Æneas; 'but where,' said I, 'is the den of Cacus?' 'THERE,' she instantly and most emphatically replied, pointing to the tower of Blagdon.

"After the meetings of the Bible Society at Wrington, I have seen her entertain *sixty* of the friends of the institution at dinner, when many of us, to alleviate her trouble and expense, dined at Wrington. I asked her, how it was possible to accommodate so many guests? She answered, 'Where there is a will there is a way.'

"In the conversations which took place between her and her visitors, she never herself introduced a topic; she left the subject of discussion to be chosen by her friends; and when she differed, she produced her arguments with an air of diffidence, as if she felt that

she was wrong in her opposition to their opinion; but that very circumstance was one of the causes of the deference which was universally paid to her sentiments, and of the conviction which they generally occasioned.

"The last time I saw her was at Clifton in 1831. Her rule was to admit none of her friends on Wednesdays, but, finding that my stay was short, she desired that I would come to her. I staid with her above an hour; she appeared to be in full possession of her bodily and mental powers. She pointed to a large bookcase, which contained nothing but her own publications, and translations from them in various languages. She said, that when she began to write, she printed her first works merely for the use of her young friends and pupils, expecting nothing like the extensive sale which they obtained. 'I know not,' she said, 'whether my writings have promoted the spiritual welfare of my readers, but they have enabled me to do good by private charity and public beneficence. I am almost ashamed to say that they have brought me thirty thousand pounds.'

The high value of Mrs More's books has been attested both by the extensive popularity which they have attained, and the praises which they have received from competent judges. Robert Hall,* in a conversation with a friend, about twenty years before his death, said, that she and Mr Wilberforce had done more for the cause of Christianity, by writing, than any other persons then living. If it be considered that the "Practical View" of the latter author is the single work which, in the words of the same excellent judge, "has done more than any other to rouse the insensibility and augment the piety of the age," still the series of excellent publications which Hannah More gave to the world, may

* Mr Hall deeply regretted that, during his stay at Bristol, in the earlier part of his life, he never took any steps to become acquainted with Mrs More, which he might easily have accomplished. He speaks of this omission, in one of his letters, as a valuable means of improvement lost by his own negligence.

perhaps be deemed to have more than equalled in effect even the admirable book just mentioned.

The following remarks upon her writings are from the pen of the celebrated American poetess Mrs Sigourney, and were prefixed to an edition of them published at Boston, United States :—

“ In tracing the literary course of this distinguished personage, from her first production, the ‘ Search after Happiness,’ to her last, ‘ The Spirit of Prayer,’ embracing a period of nearly half a century, it is impossible not to be impressed with the spirit of benevolence which pervades the whole.

“ In the perusal of her writings, we are surprised both at their diversity of subject and compass of thought. That genius must be endowed with no common versatility which could with equal ease mark out the map of tutelage for a princess, or hold amid the darkness of the mines a lamp of truth to the miserable colliers, touch the tenderest imagery of the heart in the poem on ‘ Sensibility,’ or illustrate the rudiments of a peasant’s faith in the ballad of ‘ Dan and Jane,’ soar into the highest regions of sublimity, following the very ‘ chiefest of the apostles,’ and descend with the alphabet of morality to the comprehension of the ‘ postilion,’ the ‘ poacher,’ or the ‘ orange-girl.’ A mind fitted to range in the departments of fancy, and clothe its conceptions with all the richness of classic allusion, must be eminent in self-control, to humble itself to the petty and painful details which the science of human wretchedness imposes.

“ But though the works of Mrs More display, both in plan and style, such unusual variety, a principle of moral unity is prominent in them all. The negative merit of merely *doing no evil*, with which many of the imaginative writers of the present day are satisfied, has not been sufficient for her, who, in her literary efforts, sought not the praise of men in opposition to the praise of God. In all her tales, whether complicated or simple, she has clearly kept in view the best interests of society, toiling to give ‘ ardour to virtue and confidence to truth!’ In

the composition of her characters, vice is never decorated with that dazzling garniture which captivates the unguarded heart, thus forming associations which religion must either dispossess or purify.

"Some of her best didactic works are devoted peculiarly to the benefit of her own sex, discouraging frivolity of pursuit, and pointing out the latent power which they might exercise to elevate and improve society, without violating that law of subordination which Heaven has enjoined. In regarding the effect, as well as the tendency of her writings, it is not too much to suppose that the civil institutions of her country have profited by that spirit of patriotism and masculine force of argument which, fearlessly admonishing nobility of its obligations, and inviting poverty to its duty, has laboured to rectify public opinion, to remove prejudices against just government, and to resolve the safety of a nation into the early and pious nurture of its subjects.

"The diffusion of the works of Mrs More has in some measure kept pace with their intrinsic value. It may almost be said, that their 'speech has gone forth to the ends of the world.' Besides their wide circulation wherever her native tongue is spoken, portions of them have been transfused into the languages of France, Germany, and Ceylon. In this far country of England's planting they have been extensively and warmly appreciated. They have been incorporated with the elements of a young nation's literature, and blended with the sources of its happiness and glory. Companions of the Bible, they have travelled with the emigrant to our uncultivated wilds and foreign frontiers. There, where the woodman's axe wakens echoes which had slept since creation, the isolated matron is cheered by 'Practical Piety' to her laborious duties, introduces by the evening fire-side the 'Shepherd of Salisbury Plain' to her delighted household, or marks her babes shedding tears at the deliverance of the cradled prophet from the devouring Nile.

"A blessing, the most desirable in this life, the most powerful over the destinies of the next, has been granted

her, that influence of mind over mind, which, entering alike the palace and the cottage, silently renders their inmates wiser and better ; an influence which will exist when the distinctions of rank and wealth are forgotten, and their proudest monuments moulder into dust."

The following will enable the reader to form a judgment of Mrs More's poetical powers :—

SOLITARY MUSINGS.

" Lord ! when dejected I appear,
And love is half absorb'd by fear,
Even then I know I'm not forgot,—
Thou'rt present, though I see Thee not.
Though I am cold, nor feel the flame,
Thy boundless mercy's still the same.
Though dull and hard my sluggish sense,
Faith still maintains its evidence.
O would thy cheering beams so shine
That I might *always* think Thee mine !
Yet, though a cloud may sometimes rise,
And dim the brightness of the skies,
By faith Thy goodness I will bless,—
I shall be safe, though comfortless ;
And still my grateful soul shall melt
At what in brighter days I felt.
O wayward heart ! thine is the blame ;
Though I may change, God is the same.
Not feeble faith, nor colder prayer,
My state and sentence shall declare ;
Not nerves and feelings shall decide,—
By safer signs I shall be tried.

" Is the fixed tenor of my mind
To Christ and righteousness inclined ?
For sin is my contrition deep !
For past offences do I weep !
Do I submit my stubborn will
To Him who guides and guards me still !
Then shall my peaceful bosom prove
That God not loving is but Love."

These lines express the sentiments of a sober and steady believer, walking not by sight, but by faith, and relying upon the firmness of God's promises, not upon the changing states of individual feeling.

As a specimen of her lighter prose composition we

[illegible][illegible]

insert the following passage from "Cœlebs." It is the character of Mrs Fentham :—

"The standard of the world was the standard by which she weighed actions. She had no higher principle of conduct. She adopted the forms of religion, because she saw that, carried to a certain degree, they rather produced credit than censure. While her husband adjusted his accounts on the Sunday morning, she regularly carried her daughters to church, except a headach had been caught at the Saturday's opera ; and as regularly exhibited herself and them afterwards in Hyde-park. As she said it was Mr Fentham's leisure day, she complimented him with always having a great dinner on Sundays, but alleged her piety as a reason for not having cards in the evening at home, though she had no scruple to make one at a private party at a friend's house ; soberly conditioning, however, that there should not be more than *three tables*, the right or wrong, the decorum or impropriety, the gayety or gravity, always being made specifically to depend on the number of tables.

"Vanity in her was a steady, inward, but powerfully pervading principle. It did not evaporate in levity or indiscretion, but was the hidden though forcible spring of her whole course of action. She had all the gratification which vanity affords in secret, and all the credit which its prudent operation procures in public. She was apparently guilty of no excess of any kind. She had a sober scale of creditable vices, and never allowed herself to exceed a few stated degrees in any of them. She reprobated gaming, but could not exist without cards. Masquerades she conceived as highly extravagant and dangerous, but when given by ladies of high quality at their own houses, she thought them an elegant and proper amusement. Though she sometimes went to the play, she did not care for what past on the stage, for she confessed the chief pleasure the theatre afforded was to reckon up when she came home how many duchesses and countesses had bowed to her across the house. She set out in life with a very slender acquaintance, and

clung for a while to one or two damaged peeresses, who were not received by women of their own rank. But I am told it was curious to see with what adroitness she could extricate herself from a disreputable acquaintance when a more honourable one stepped in to fill the niche. She made her way rapidly, by insinuating to one person of note how intimate she was with another, and to both what handsome things each said of the other. By constant attentions, petty offices, and measured flattery, she has got footing into almost every house of distinction. Her decorum is invariable. She boasts that she was never guilty of the indecency of violent passion. Poor woman! she fancies there is no violent passion but that of anger. Little does she think that ambition, vanity, the hunger of applause, a rage for being universally known, are all violent passions, however modified by discretion or varnished by art. She suffers, too, all that 'vexation of spirit' which treads on the heels of 'vanity.' Disappointment and jealousy poison the days devoted to pleasure. The party does not answer. The wrong people never stay away, and the right ones never come. The great, for whom the fête is made, are sure to fail. Her party is thin, while that of her competitor overflows; or there is a plenty of dowagers and a paucity of young men. When the costly and elaborate supper is on the table, excuses arrive; even if the supper is crowded, the daughters remain upon hand. How strikingly does she exemplify the strong expression of—'labouring in the fire for very vanity,'—'of giving her money for that which is not bread, and her labour for that which satisfieth not.'"

The following valuable remarks are from the chapter on Self-Examination in "Practical Piety:"—

"It is only by scrutinizing the heart that we can know it. It is only by knowing the heart that we can reform the life. Any careless observer, indeed, when his watch goes wrong, may see that it does so by casting his eye on the dial-plate; but it is only the artist who takes it to pieces and examines every spring and

every wheel separately, and who, by ascertaining the precise cause of the irregularity, can set the machine right, and restore the obstructed movements.

"The illusions of intellectual vision would be materially corrected by a close habit of cultivating an acquaintance with our hearts. We fill much too large a space in our imaginations; we fancy we take up more room in the world than Providence assigns to an individual who has to divide his allotment with so many millions, all of equal importance in their own eyes; and who, like us, are elbowing others to make room for themselves. Just as in the natural world, where every particle of matter would stretch itself and move out of its place, if it were not kept in order by surrounding particles; the pressure of other parts reduces this to remain in a confinement from which it would escape, if it were not thus pressed and acted upon on all sides. The conscientious practice we have been recommending would greatly assist in reducing us to our proper place. We should be astonished if we could see our real diminutiveness, and the speck we actually occupy. When shall we learn, from our own feelings, of how much consequence every man is to himself?

"Nor must the examination be occasional, but regular. Let us not run into long arrears, but settle our accounts frequently. Little articles will run up to a large amount if they are not cleared off. Even our innocent days, as we may choose to call them, will not have passed without furnishing their contingent. Our deadness in devotion, our eagerness for human applause, our care to conceal our faults rather than to correct them, our negligent performance of some relative duty, our imprudence in conversation—especially at table, our inconsideration, our driving to the very edge of permitted indulgences; let us keep these—let us keep all our numerous items,—in small sums. Let us examine them while the particulars are fresh in our memory, otherwise, however we may flatter ourselves that lesser

evils will be swallowed up by the greater, we may find, when we come to settle the grand account, that they will not be the less remembered for not having been recorded.

“ Self-examination, by detecting self-love ; self-denial, by weakening its powers ; self-government, by reducing its despotism, turn the temper of the soul from its natural bias, control the disorderly appetites, and, under the influence of Divine grace, in a good measure restore to the man that dominion over himself which God at first gave him over the inferior creatures. Desires, passions, and appetites, are brought to move somewhat more in their appointed order—subjects, not tyrants. What the Stoics vainly pretended to, Christianity effects. It restores man to a dominion over his own will, and in a good measure enthrones him in that empire which he had forfeited by sin.

“ He now begins to survey his interior, the awful world within, not, indeed, with self-complacency, but with the control of a sovereign ; he still finds too much rebellion to indulge security, he therefore continues his inspection with vigilance, but without perturbation. He continues to experience a remainder of insubordination and disorder, but this rather solicits to a stricter government, than drives him to relax his discipline.

“ This self-inspection somewhat resembles the correction of a literary performance. After many and careful revisals, though some grosser faults may be done away, though the errors are neither quite so numerous nor so glaring as at first, yet the critic perpetually perceives faults which he had not perceived before ; negligences appear which he had overlooked, and even defects start up which had passed on him for beauties. He finds much to amend, and even to expunge, in what he had before admired. When, by rigorous castigation, the most acknowledged faults are corrected, his critical acumen, improved by exercise, and a more habitual acquaintance with his subject, still detects,

and will for ever detect, new imperfections. But he neither throws aside his work nor remits his criticism, which, if it do not make the work perfect, will at least make the author humble. Conscious that if it is not quite so bad as it was, it is still at an immeasurable distance from the required excellence."

MRS WILSON.

AMONG the various spheres of missionary usefulness which have been opened up to those who desire to communicate the knowledge of the Gospel to the heathen who have not yet heard its glorious sound, there is none which more justly claims our attention than the vast region of Hindostan. Placed almost entirely under British authority or British influence, it seems to have been designed by Divine Providence to be spiritually enlightened by the inhabitants of that highly favoured nation which has, during nearly three centuries, been regarded as the head of the protestant interest, and the bulwark of pure and undefiled religion. Yet, to pious minds it must be deeply painful to reflect, that for a long period the claims of this most interesting but benighted land were disregarded; few efforts were made to extend the blessings of Christianity to its people, while they who, in its ample territories, bore the name of Christ, were in general remarkable for their gross and glaring disobedience to his precepts. Now, however, a brighter day has dawned. Britain has been aroused to a sense of her obligations and responsibilities, and has made efforts for the conversion of India, which, if still falling far short of her means and opportunities, at least have wiped away the foul reproach of utter indifference to the propagation of the Gospel. To the great work of evangelizing the heathen, all orthodox denominations of Christians have contributed their labours: Episcopalians, Presbyterians, Independents, and Baptists, have shown to the world that, while differing in subordinate points, they were

at one in zeal for the Redeemer's cause. While we cheerfully and warmly eulogize the labours of other branches of the Church of Christ, and admire the noble zeal of a Swartz and a Martyn, a Carey and a Marshman, we may be pardoned if, as Scotchmen, we look with especial delight on the successful efforts of the missionaries who adhere to those standards of doctrine and discipline to which the great body of our people are attached. It is indeed with feelings of penitent sorrow that we reflect on the late period at which Scotland began to labour vigorously in the cause of missions; but we must ever rejoice that He, to whose precepts we were so long disobedient, has been pleased to forgive our sin, and to bless so remarkably our too tardy efforts. Our countrymen have distinguished themselves in every quarter of the globe, and in every department of business, by their diligence, activity, prudence, and probity, while occupied with the things of this world; still it must be a source of higher and holier satisfaction to a North Briton to reflect, that he is a native of that land which has sent forth such laborious and successful missionaries as a Duff and a Wilson, to "preach among the Gentiles the unsearchable riches of Christ." In regarding the excellent partner of the latter, as well worthy to be mentioned along with these zealous men, we are merely paying a tribute of well-deserved admiration to one who consecrated every talent and acquirement of a highly cultivated mind to the cause of the gospel.

Margaret Bayne* was the second daughter of the Rev. Kenneth Bayne, minister of the Gaelic Chapel (now the South Church) of Greenock, a man of great abilities and attainments, which he unreservedly devoted to the service of his Lord. Her mother was Margaret Hay, daughter of the Rev. Dr James Hay, successively minister at Inverury, Dyce, and Elgin; and she be-

* The materials of this biography have been derived from the Life of Mrs Wilson, published by her husband.

came truly a "help meet" for her husband, evincing, by a life of eminent spirituality, the strength of those religious impressions which she had early imbibed from the lessons and example of her excellent father. The subject of this memoir was thus favoured with the richest blessing which God can bestow upon a child—godly parents. She was born at Greenock on the 5th November 1795. From her earliest years she was remarkable for a sprightly, amiable, and generous temper, and became a special favourite with all, of whatever description, who had any intercourse with her. But her father, who knew that her very temper might prove a dangerous snare to her, constantly watched over her welfare, suffering her to associate only with those of whose dispositions he entertained a favourable opinion. He endeavoured to make home so delightful a place to his children that they could entertain no wish to leave it for other scenes; and he had the satisfaction to perceive that his efforts were not made in vain. He was regarded by his children with the fondest affection, as well as the deepest veneration. After having for several years attended a school in her native town, taught by a lady of talents and piety, Miss Bayne was removed, at the age of thirteen, from the immediate care of her parents, and sent to a boarding establishment at Kilmarnock, where she remained upwards of a year. She was equally happy in her second as her first instructress, and, although no longer enjoying the eminent advantages of her pious home, she found no inadequate compensation for them in the christian watchfulness of the excellent person to whose care she was consigned. In her house she was not exposed to the danger of losing all relish for the spiritual employments to which she had already manifested a decided attachment.

Some time after her return from Kilmarnock, she sustained a very severe loss in the death of her beloved mother, which took place on the 13th January 1811. The removal of Mrs Bayne occasioned the deepest affliction to her husband, family, and friends; but it was

blessed to the subject of this notice in fixing her mind more steadily on spiritual things. The exercises of private, domestic, and public devotion now assumed in her view an importance which they had not before possessed ; and her religion, which there is every reason to suppose had long ere this time been sincere, became more fervent and consistent. About this period she was first admitted to the sacrament of the Lord's Supper, and partook of that holy ordinance with a deep conviction of her own unworthiness, and an earnest longing for greater spirituality of mind. Her conscience was so tender that she often trembled to meet with worldly persons, or converse with them, lest she should be made a partaker of their sins, and, whenever it was possible, declined invitations to enter into company. While thus averse to earthly pleasures, she delighted to be present at meetings of a religious kind ; and the extent of her advancement in the spiritual life rendered her capable of entering into the views of even the most experienced Christians. With her father's clerical friends she was an especial favourite, and, in particular, enjoyed, young as she was, the marked attention and regard of the late excellent Dr Love of Anderston, Glasgow.

About two years after her mother's death, Miss Bayne was intrusted with the particular charge of the younger members of the family. Conscious of her responsibilities, she devoted herself to her new duties with the utmost zeal ; being unwearied in her efforts for the intellectual and spiritual improvement of those committed to her care. Her labours were eminently blessed to the salvation of one of her brothers, who, while very young, died of a lingering illness, and, before his departure, gave the most pleasing evidence of a renewed heart. Some time after this, she went to Aberdeen for the completion of her education, and was placed under the care of an old and intimate friend of her father. She gave herself up to study with unwearied application ; showing the vigorous nature of her mind, by selecting as her favourite pursuits the abstruse subjects of mathe-

matics, metaphysics, and natural philosophy ; while she varied these employments by devoting a portion of her time to the acquisition of the Latin, French, Italian, and German languages. She read with attention the best works in the polite literature, especially the poetry, of Britain, and became remarkably familiar with the writings of our sacred bards, many of whose finest pieces were stored up in her memory. She was, like the devout and amiable Heber, early struck with the romance of Indian mythology and philosophy, and thus unconsciously acquired an interest in that distant land, which was destined to be the scene of her labours and her death. Her husband has remarked, "A knowledge so extensive was not merely deposited in her mind, but associated with her thought and feeling ; so that, as if passing through an alembic, it appeared at once new and beautiful ; for her imagination was as active as her memory was correct, while, in the opinion of all who knew her, the powers of her judgment equalled both."

But, while residing in Aberdeen, Miss Bayne suffered a season of spiritual declension. The ardour of her devotion to secular studies, and perhaps the introduction to a more general society than that with which she had hitherto mingled, estranged to some extent her soul from religion, and led her to think more favourably of that world which is "at enmity with God." Even while engaged in serious occupations, her mind became in some measure secularized, for her favourite theological authors were those who are more distinguished for bold speculation and metaphysical acuteness than for evangelical doctrine or fervent piety. She returned to the paternal dwelling more accomplished, but much less devout, than when she left it. Shortly afterwards, however, an afflicting bereavement was employed by the Lord for recalling to himself his backsliding but beloved child. This was the death of her father on the 13th April 1821, after a short illness. Bereft of the care and counsel of this invaluable parent, it might have seemed likely that she would be still less able than formerly to resist the

seductions of the world ; but it was otherwise ordained. From this time she devoted herself to the service of God with an earnestness and fervour which, though it unquestionably ebbed and flowed to some extent, partaking of the variableness attendant upon all christian experience, was never checked by that dangerous and deplorable interruption which had characterized her stay in Aberdeen. The letters which she wrote to her friends after her father's decease sufficiently attest, not merely, her ardent affection to him and regret for his loss, but her acquiescence in the divine dispensations ; her solicitude to receive deep and lasting benefit from them ; her penitential sorrow for the imperfect manner in which she had availed herself of her parent's instructions ; and, above all, her humble anticipations of the time when, through the merits of her Saviour, she would rejoin the departed in glory. She profited so well by the lessons which she learned in the school of affliction, that she became well qualified to impart consolation to others when suffering under painful bereavements.

Miss Bayne resided at Greenock with the other members of her family five years after the great loss just mentioned. During that time, she, in conjunction with one of her sisters, taught a Sabbath school ; an occupation for which the blended firmness and mildness of her temper made her well qualified. She likewise devoted much of her time to the relief of the sick poor, as a visiter in connexion with a Female Benevolent Society, and never omitted an opportunity of administering spiritual consolation, as well as temporal comfort. Yet, usefully employed as she was, such was the eminent spirituality of her mind, that she afterwards reproached herself for remissness and sloth.

In the summer of 1826, the family of the Baynes removed from Greenock to Dares Cottage, in Inverness-shire. They all felt much at leaving the place where they had been born and brought up, and the letters of the subject of this memoir, in particular, attest the painful sentiments with which she took up her abode

in her new habitation. "I do not think," says she, in one of them, "I can ever like the North. All my affections hover around beloved Greenock. It is the pole-star to which my thoughts daily and hourly turn." In the same letter there is the following graphic description of a Highland sacrament :—

"It is common for artists to take the portraits of distinguished persons amid circumstances best fitted to represent the individual—of a warrior in the foremost ranks of his army ; of a pilgrim reposing upon his staff ; of a painter or a poet, with his eye fixed on some glowing landscape, while his pen or his pencil is in readiness to embody the inspiration of his soul. If we would then describe an individual tired of the pursuits of this world—if we would take the portrait of one longing for happiness which this world cannot afford ; where can he be represented on earth as so likely to obtain that rest which his soul pants after, as in the sanctuary, drinking with joy out of the wells of salvation, and finding an earnest of the bliss that is above ? I went alone to Rasolis the day after coming here.* After crossing the ferry, with about sixty Highlanders carrying their Bibles in their hands, and alternately reading or conversing on religious subjects in the Gaelic language, I had about two miles to walk up hill, and along a tract of barren heath. There was scarcely a trace of any human habitation, and to complete the gloom a heavy rain came on. The church stands alone, amid this barren waste which surrounds it,—a fit and significant emblem of its existence on earth. At a little distance an immense crowd had assembled at the tent. They were singing the Covenanters' tune, while here and there a few stragglers were coming slowly along the descent, carrying in their hands a Bible and stool, or piece of wood for a seat. They were, for the most part, old men, with their gray hairs streaming from under the blue bonnets which partially covered their heads, or

* This letter was written at the manse of Ainess.

women bent by years and infirmities, looking more like a link to connect us with death, than any part of the chain of the living. I felt wet, and was almost disposed to retrace my steps homewards, till this scene aroused me. When I saw the old and the feeble seated on the wet heath, with the rain-drops falling upon them, and nothing for shelter but a few trees almost bereft of their foliage, I was ashamed of my fears about suffering any paltry inconvenience, and advanced towards the church. When I entered, the clergyman had a large cloak wrapped about him, and so pale and emaciated was he, that it was not till he gave out the psalm that I discovered that it was Mr S. He had been recovering from an illness; and was obliged to observe the precaution of keeping on his cloak. I was delighted with the variety, the depth and holiness of the feelings, which were breathed in his sermon."

Miss Bayne and the other members of her family did not remain long in Inverness-shire. She wished for a sphere of greater usefulness, finding that her ignorance of the Gaelic language disqualified her for promoting the spiritual welfare of the population around. She maintained a religious intercourse with a few like-minded neighbours, and cultivated a Christian correspondence with her distant friends. But these occupations were insufficient to exhaust the energies of her ever active mind; and accordingly, in the autumn of 1827, she, with her sisters, left the Highlands, and went to reside in Edinburgh, passing through Greenock on her way, and enjoying a visit to her many friends in that place. Shortly after her arrival in the Scottish metropolis, she was again destined to suffer a painful bereavement: her sister Eliza, who had been some time in a delicate state of health, became alarmingly ill, and died of consumption in the following spring. The retiring disposition of this beloved relative had prevented those around her from discerning the piety which strengthened and spiritualized the amiableness manifest to all in her temper and conduct; and it was not until her

disease had made considerable progress that her conversation gave evident tokens that she was indeed fast ripening for glory.

Some months after this afflicting event, Miss Bayne became the wife of the Rev. John Wilson, for whom she had long cherished the utmost esteem and affection. this gentleman had for some time looked forward to the honourable office of a missionary in India, and was at this period preparing to go out under the auspices of the Scottish Missionary Society. His acquaintance with the character of his future wife induced him to think that she would prove a help meet for him in the arduous work which he was about to undertake ; and he rejoiced to find that her views coincided with his own. She had for several months implored the Lord in prayer to open up for her a path of more extensive usefulness ; and she willingly accepted the offer, which, in the providence of God, was thus made to her. Previous to her marriage she paid a farewell visit to Greenock, and quitted the scene of her birth, feeling that, in all probability, she would never see it again, yet rejoicing in the hope that she would meet in a better world the friends from whom she parted with unfeigned regret and natural tears. The following sentences are extracted from a letter written shortly after her return to Edinburgh. They evince how completely " the love of Christ constrained her " to contemplate joyfully the laborious, but blessed work, in which she was about to engage. " Henry Martyn said, the only heaven that he desired upon earth was to proclaim the Gospel to perishing sinners. This was a noble sentiment for a missionary. It should be our heaven ; and it partakes of the joy and the blessedness of the upper sanctuary more nearly than we are aware of, for it is said of the angels, ' Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation ? ' I would not give up the thought of going to India, though I were assured that I was only going to let my ashes repose under its soil."

She was much cheered by the unanimous approbation of her pious friends, who, although regretting the loss of her society, felt that Providence had manifestly interposed to select one so eminently qualified in every respect for the work of a missionary.

Mr Wilson, in the summer of 1828, was licensed and ordained by the presbytery of Lauder ; and on the 12th August of the same year was married to Miss Bayne by the Rev. Dr Andrew Thomson. They remained only a very few days in Scotland after this event, but she was exceedingly gratified by the kindness which she experienced from all her husband's relatives, with whom she had recently become acquainted. They were attended to the vessel in which they embarked for London by the secretaries of the Missionary Society, and a number of other christian friends. After passing a few days in the British metropolis, they proceeded to Portsmouth, whence they set sail for India. Scarcely had they left the shores of England, when they experienced the trials incidental to a lengthened voyage. Mr Wilson was seized with an indisposition, under which he laboured more or less during the whole time which he spent on ship-board ; but his sickness was cheered by the constant kindness of his affectionate partner, whom God mercifully preserved in health. Notwithstanding his illness, he zealously and constantly availed himself of every means of usefulness in his power ; preaching regularly (when worship was permitted), conversing with the sailors, distributing tracts, lending pious books, and instructing the young officers. His wife applied herself to the study of Hebrew, in which she made rapid progress, and devoted a considerable portion of her time to the task of teaching her attendant, an Indo-Portuguese named Joseph, to read English. Her letters written during the voyage frequently contain very graphic descriptions of the wonders of earth, sky, and water, in which she never rests without arising in thought to their Maker, for she had been early taught

by her pious father "to combine the admiration of the beauties of Nature with the service and the love of Nature's God."

On the 24th November, the vessel reached Table Bay, and after some difficulty the passengers landed at Cape Town. Mr and Mrs Wilson had no letters of introduction, for when they took their passage it was not known that the ship was to touch at the Cape; but they were received with the utmost kindness by many persons, and in particular by the Rev. Dr Adamson, the minister of the Scotch church, who, about fifteen months afterwards, showed to Mr and Mrs Duff, when shipwrecked in the *Lady Holland* East Indiaman, "more than a brother's kindness." The doctor accompanied them to the Moravian settlement of Groenekloof, distant about forty miles from Cape Town, of which Mrs Wilson gives the following interesting account:—

"About two o'clock, we arrived at Groenekloof, and, notwithstanding all that we had heard of the Moravians, we were not disappointed. Nothing can exceed the simplicity of their appearance and manners. Yet, under their care, the wilderness has literally become a fruitful garden, a faint but correct emblem of the moral and spiritual renovation which has raised the degraded Hottentot to the possession of spiritual privileges and a participation in the comforts of civilized life. The door of the mission-house opens into a large apartment, where there are straw chairs and a long wooden table,—the latter spread for their own refreshment and for that of travellers. We were welcomed by one of the sisters, who wore a peculiarly shaped cap, the general mark of distinction among all the females of the mission. Some more of the sisters, and afterwards the brethren, came to repeat the welcome; but understanding neither Dutch nor German, the only two languages which they could speak, we were at a loss to understand them. Miss Rusche,* who had come along with us, acted as our

* The daughter of her landlady at Cape Town.

interpreter. Being long after their dinner-hour, they kindly offered us coffee, after which they accompanied us through their gardens, and to the Hottentot village. The sight was truly affecting. Had you not seen the sable countenances of the people, you might have fancied yourself in a Highland village. The interior of their cottages is better than I could have supposed ; and in their gardens there were some European productions growing. We heard one or two read the Scriptures in Dutch, and observed many of them at work. From one of the cottages Mr Wilson heard the praises of God ascending to heaven. After viewing the cottages, we returned to the mission-house, where a simple but comfortable repast was spread for us. The grace before and after meat was sung by the brethren and sisters. It had an imposing and beautiful effect, for, besides its essential solemnity, several of the sisters had clear and exquisite voices. At eight o'clock, the church bell rang for prayers, and the solitude of the place, as well as its associations, gave it a deep interest. The church is larger than you would suppose, and pure white, which makes it look almost like marble. About sixty or seventy Hottentots had there assembled to join in the praises of God and other services of the sanctuary. The prayers were all sung. Many of the people appeared more devout than European worshippers ; and what is in general considered revolting in their features was softened down by the clearness of the light which showed them. The settlement contains about 500 persons. Before leaving it, we visited the churchyard, a little enclosure, where the dust of many baptized Hottentots rests, with that of the christian missionaries, in the hope of a blessed resurrection. Had we understood the language of the missionaries, we should have profited more by our visit, but, as it was, we returned delighted, and inspired with courage to begin the christian work."

The two strangers enjoyed exceedingly the christian society of many residents at Cape Town ; but on the Sabbath when they left it, they experienced a painful

privation. They had gone to the Scotch church, hoping to partake in the spiritual exercises of the day ; but before Dr Adamson had finished the introduction to his sermon, a messenger came to inform them that they must prepare immediately for embarking, as most of the passengers were already on board. Their situation was the more uncomfortable, as they found, on arriving at the ship, that a dispute between the captain and the sailors would prevent them from weighing anchor that evening. The vessel presented a scene of confusion and irritation very much at variance with the peace and harmony which should have marked it on the Lord's day. For some time after they left the Cape they encountered very boisterous weather ; but they had a more severe trial to endure in the irreligious conduct of a large proportion of their fellow-passengers. We shall not, however, dwell on this unpleasant subject.

The following is a specimen of Mrs Wilson's descriptive powers :—" We had several evenings of glorious sunset, which were succeeded by nights of moonlight equally splendid and uncommon. Spires, temples, and minarets, with every variety of landscape and mountain, from the burning summits of the volcano to the low and gentle swell of undulating hills stretching far into the distance, were seen pictured along the sky. The lower stratum of clouds seemed at times all on fire, while a few fleecy clouds, which lingered near the horizon, caught so deeply a portion of the sunset glow, that they assumed in their turn the appearance of suns and stars emerging from the deep. The slanting rays of light that were seen falling upon the darker clouds were equally beautiful ; and I know not whether we admired more the refraction of the light upon the waters, or the deep stillness of the hour, which the varied tints and glow of the heavens rendered so striking. The light of the moon was so much more splendid than in European latitudes, that we felt quite entranced in gazing upon it ; and wished that our beloved friends in Scotland, whose sensibilities are so much alive to the glories of nature, could have par-

ticipated in the enjoyment." But while Mrs Wilson could thus warmly admire and glowingly describe whatever was rare or beautiful in the external world, she never forgot Him who is the Maker and Preserver of the whole. The microscopical inspection of some minute insects suggests to her mind the following striking observations among others :—"Many to whom the study of nature's works is familiar, and whose minds the operation of nature's laws can fill with delight, practically disown their dependence upon the Supreme Being, and the general superintendence which he exerts over them,—thus lawlessly and sinfully attempting to dissolve the necessary connexion between cause and effect, and to banish from the territory which he has made the God who controls and animates the movements of every living thing. Their minds are so contracted that they can take in but one class of ideas ; and while they cannot shut their observation to the phenomena which are taking place around them, nor their reason to a certain kind of physical necessity connecting them together, they unphilosophically contrive to overlook all other connexions, and to lose sight of the only necessity which is unalterable and permanent,—the dependence of all created beings on the Divine will, and the consequent obligation of those who are endowed with reason to love and to glorify God, in proportion as his perfections and will have been revealed to them in his word and by his works."

The vessel which conveyed the pious missionaries to their destination, after coasting along Ceylon and the shores of Malabar, arrived at Bombay on the 13th February 1829, having been about five months on the voyage. During the latter portion of their stay on board, they had been gratified by observing a change for the better in the demeanour of their fellow-passengers. The following are Mrs Wilson's pious reflections on leaving the ship :—"The destiny of those who have for so many months been our associates is wrapped up in impenetrable secrecy. We cannot break the seal by which the secrets of eternity are covered from us. They are now

about to enter upon the varied scenes of pleasure, to toil, and perhaps some of them to bleed for fame. The slippery eminences to which some of them may attain are not more dangerous than the humbler spheres in which others may glide ; for, if pleasure guides the bark, both parties must suffer shipwreck. The temptations of an Indian life are great, and few I fear have any desire to resist them. Nothing but the omnipotence of grace can be their safeguard. O ! that the love of Jesus, by which such mighty transformations are effected, were shed abroad in their hearts ! No other principle can effect such a change, or subdue to itself the pride, ambition, and enmity of the carnal heart." Both she and her husband were received with the utmost kindness by many friends at Bombay ; and the congenial society which they enjoyed soon consoled them for the trials and troubles which they had experienced in their long voyage.

The Scottish Mission had existed about six years before their arrival. The first minister, the Rev. Donald Mitchell, had gone to India in the beginning of 1823, but had been cut off before the end of that year. Some months previous to his death, he had been joined by the Rev. Messrs James Mitchell, Alexander Crawford, and John Cooper, with their wives, who were, shortly after his decease, reinforced by Mr and Mrs Stevenson. Messrs Mitchell and Crawford took up their residence at Bankot, while Messrs Cooper and Stevenson went to live at Hamai or Humea, a village about fourteen miles distant on the seacoast. They established schools both for boys and girls, and preached to the natives whenever a suitable opportunity offered itself. In 1828, the Rev. Robert Nisbet arrived, and, settling at Hamai, enabled Mr and Mrs Stevenson to remove to Bombay, where the former devoted himself chiefly to preaching, while the latter opened four female schools, in which were collected sixty girls. In this year the missionaries rejoiced to find their labours apparently blessed in the conversion of two natives ; but, though one of these, an Indo-Portuguese, has on the whole ad-

hered with consistence to his profession, the other, whose name was Apá Tukarám, ultimately brought disgrace on the christian cause. Such was the state of the mission when the new labourers arrived.

After residing about six weeks at Bombay, the Wilsons departed for the Southern Konkan, where they intended to study the Mahratta language, being accompanied by Mr and Mrs Stevenson. On the forenoon of the first Sabbath after their arrival at Bankot, they witnessed the baptism of a young man named Krishna, to whom, with another native convert, Mr Wilson in the evening administered the sacrament of the Lord's Supper. On the 6th of April they proceeded to Hamai, where they immediately entered with vigour on the study of the Mahratta dialect. The missionary states, that his wife cheered "the tediousness of his task by her companionship, the enthusiasm with which she encountered the idiomatic structure of the language, the power of philosophical analysis which she brought to bear on the peculiar character of mind displayed in it, and by her zealous longings to tell a Saviour's love to the daughters of the land." Their native pundit was astonished at the intelligence which she showed and the progress which she made, and owned that he had been mistaken in his previous opinion of the great inferiority of the female to the male sex in understanding. In a letter addressed soon after to her family, she writes, "We have once or twice been threatened with that dreadful malady, home-sickness, and I was absolutely suffering from its ravages, when the sight of the Mahratta pundit, with his terrible apparatus of words and idioms, by which our minds, as well as our lips, are forced into all possible contortions, put its symptoms to flight, and brought to my thoughts the importance and magnitude of that object to which we have devoted ourselves, and for the attainment of which we should willingly make much greater sacrifices."

Shortly after her arrival at Hamai, she went with her husband to visit a heathen temple there; and, while engaged in contemplating it, she saw several

Hindoo females enter and prostrate themselves before its idol. Her feelings at thus, for the first time, witnessing her fellow-creatures adoring a shapeless stone, greatly afflicted her ; she almost fainted in her husband's arms, and shed tears of bitter grief. Her intercourse with the Brahmins soon convinced her that many of them perceived the folly of their superstition, though some of these had only exchanged idolatry for secret infidelity.

The missionaries set apart the first Monday of every month for solemn fasting and supplication, and on the Wednesday evenings had a prayer and fellowship meeting ; but, in addition to these opportunities of spiritual improvement, Mrs Wilson was accustomed to meet with a few female friends, for the purpose of imploring the Divine blessing on their own souls, and on the missionary work in India. She not unfrequently conducted the devotional exercises at these meetings ; not using any set form of prayer, but meditating beforehand on the subjects to which she was to call the attention of others, and sketching an outline of the petitions which she was to offer to the throne of grace.

On the 27th September 1829, Mr Wilson preached his first sermon in Mahratta, to the ordinary congregation of the mission ; and this occurrence naturally led him and his wife to regard the day as one especially to be remembered. Shortly after they set out for Bankot, from which, after a fortnight's stay, they returned to Hamai ; but, conceiving that Bombay offered the greatest advantages for their missionary operations, they removed thither in the end of November. The peculiar circumstances which seemed to Mr Wilson's mind to mark out that city as the scene of their labours, were its immense population, its intercourse with all parts of the surrounding country and with different infidel nations, the diminution of the prejudices of caste by the intercourse of the natives with Europeans, and the facilities with which large congregations could be assembled, Bibles and tracts circulated, and education promoted. They both firmly resolved to take every opportunity of announcing the

glad tidings of salvation to the natives of all classes, ranks, and religions, Hindoos, Mohammedans, Parsees, and Jews. They also determined to devote much time and attention to the establishment and superintendence of schools. Great difficulties were thrown in the way of Mrs Wilson's endeavours to set on foot female seminaries by the prejudices of the Hindoos; but she persevered, and, before she had been six months at Bombay had under her care six schools, containing 120 scholars. She taught in person several hours a-day, although the state of her health, and her family duties, might have given her an apology for inaction. Soon after their arrival, Mr Wilson had taken a considerable share in the management of the "Oriental Christian Spectator," a periodical devoted to the advocacy of the cause of missions. At her husband's earnest desire, she wrote a review of the *Life of Mrs Judson*, which appeared in the *Spectator* for March and April 1830.

In the latter month, she gave birth to her first child, who at his baptism was named Andrew, after her husband's father; and her letters written subsequent to this interesting event display the warmth and tenderness of her maternal affection. She was deeply grieved about the same time by the apostasy of Apá and Krishna, the first two Hindoo converts of the Konkan mission. Shortly after, a debate upon the respective merits of Hindooism and Christianity took place at the Scottish mission-house, between Mr Wilson and Ráma Chaudra, a converted native, on the one hand, and several Brahmins on the other. A report of this discussion was published in Mahratta, and the interest taken by the natives in it speedily exhausted two editions. An account of it was likewise published in English, in the *Spectator* for June 1830, from which it was copied into various journals in Great Britain. The reverend missionary speedily printed some tracts in Mahratta, which were considered by competent judges to be correctly and idiomatically composed, and applied vigorously to the study of the other dialects spoken by the various classes of natives at Bombay and

in its vicinity. He and his partner were much pleased with the number of inquirers who repaired to them; and particularly with a Jew from Arabia, who for some time gave them the greatest hopes, but after a few months betrayed his hypocrisy by stealing a considerable number of Mr Wilson's books. It was afterwards discovered, that, previously to his arrival at Bombay, he had been condemned to death at Bagdad as a malefactor, and had only escaped the gallows by professing his conversion to Mohammedanism. But there were other more genuine fruits of the faithful labours of the two zealous teachers. Before the end of their first year's residence at the presidency, he had baptized and administered the Lord's Supper to several true converts, whose admission into the christian church is mentioned with the most lively satisfaction by his wife in her letters. Her own labours were earnest and unremitting; and, as her husband has observed, "she was more anxious to be enriched with the *prayers* than the *praises* of her christian friends."

In February 1831, a second discussion took place between Mr Wilson and several Brahmins, who were generally considered by the natives to have been worsted in the argument. Shortly afterwards he set out on a missionary tour in the Konkan and Deccan, accompanied by the Rev. Mr Farrar of the Church Missionary Society. During this excursion, he had ample opportunities of conversing with and preaching to the natives; of extending his knowledge of their language, customs, and religion; and of making known throughout the country the existence and objects of his mission. He distributed about 6000 portions of the Scriptures and tracts. Mrs Wilson was equally convinced with her husband of the importance of such tours, and strongly urged him to proceed on one at this time. He the more readily engaged in it, as he had a thorough persuasion of her competence to conduct the affairs of the mission in his absence. She devoted herself unweariedly to this task, and her letters to him show the satisfaction which

she felt at the consistency of the converts and the progress of the inquirers. But sometimes she had trials to endure. On one occasion she writes :—" I have been much tried with the Pantojis of the different schools. They seem to think, that as you are away they are under a *different* government, and may form new laws for themselves. A female reign in the mission is somewhat like one in the state. Our authority is not respected, and, although our code of laws may be good, we find many obstacles to its administration." Shortly after, she gave birth to her second son, who was named Kenneth Bayne, after her revered father. About the middle of May, she removed, for change of air, to Bandara, where she was kindly received by her friends Mr and Mrs Farrar ; and on her return, she devoted her recruited strength with her usual unwearied alacrity to the cause of the mission. She soon sustained a severe affliction in the death of Mrs Cooper, the wife of one of her husband's colleagues in the mission, who expired at the Nhillgerri hills, whither she had gone for the recovery of her health.

Mr Wilson now engaged in a controversy with the Parsees of Bombay, a wealthy and important part of the native community. The letters and pamphlets on both sides, he states, would occupy two large volumes. The Parsee superstition had hitherto attracted little attention from Europeans, and had never been attacked by the missionaries. The controversy was productive of good, by occasioning a distrust in Parseeism, and a respect for Christianity. Such was the candour which he evinced in his polemical writings, that he did not lose the esteem of any of his antagonists.

After going for some time to Poonah with her husband and children, Mrs Wilson employed herself in translating a French version of the Vendidad Sâdê, the most sacred book of the Parsees, who declare it to be a portion of the revelation made to Zoroaster. This work had been translated into the Gujarâthi tongue, which is much spoken at Bombay and in its neighbourhood ; but of

this version very few copies exist. The *Vendidad Sâdê* is a book which few would read even for hire ; but Mrs W. considered that a translation of it would expose the falsehood of the Parsee superstition effectually, and therefore applied herself vigorously to the laborious work, which proved of great service to her husband in the controversy which he was carrying on with the adherents of Zoroaster.

At the beginning of the year 1832, she had under her superintendence six female schools, attended by 175 girls. One of these was taught at the mission establishment, and was very promising. But during this year, she was subjected to several grievous afflictions ; the first of which was the decease of her esteemed fellow-labourer, Mrs Mitchell, which took place at Dhapuli on the 17th of January. The next was the removal of a very promising and pious friend, Mr Robertson, deputy Persian secretary to government, of whom great expectations as to future usefulness had been entertained. A still more fearful dispensation of providence awaited her in the sudden death of her sisters, Mary and Isabella, who were drowned while bathing near the Bridge of Allan, in Stirlingshire. Last of all, and only a very short time after the news of this sad event reached her, she lost her second son, Kenneth, who had long been ailing. The letters which she wrote after these bereavements attest the manner in which they were sanctified to her. In the beginning of 1833 she sent her eldest child, Andrew, to Scotland, to be taken care of by the surviving members of her family. The following sentences are a portion of her reflections on 11th April of that year, which was her son's birthday :—" Time is short, and I know not if I shall ever again see my darling child, ever enfold him in the arms of affection ; but my love to him shall not grow cold in death. O no ! it will survive the ruins of the tomb. It will become a purer, a holier, affection of the soul, when purified from the dross of earthly feeling, and allowed to flourish and expand in the paradise of God. May this separa-

tion prepare me for parting with one still dearer to me—dearer than life itself—than all else in the world—when it is the will of my gracious Father to sever the ties which unite us together. Many and lofty are the considerations which should attract our hearts heavenward. There dwell my God and Saviour in all their essential and underived glory, in the fullest and brightest manifestation of all their divine perfections;—there is to be found sinless felicity and unwearied activity in the service of God; there the choice of God's creation—an infinite variety of intelligences, all perfect in their nature, and all united in design and object around the throne of the ineffable Majesty;—there are my beloved parents, brothers, sisters, friends, and there is the babe whom I loved so much while he was on earth, and now love with a purer affection, because redeemed from corruption, and a seraph in glory. We see the glorious city, and the resplendent company. Their songs vibrate on our ears, and we long to take part in their hallelujahs. Soon the gate will be set open, and we shall enter in. The new creation, wrought by the Lord Jesus in our souls, will be perfected; and we shall dwell for ever in that temple which hath no need of the sun or of the moon to lighten it, because the glory of the Lord is the light thereof. Lord, we are thy family. May we all meet ere long in heaven, redeemed and ransomed by the blood of Jesus!"

After considerable difficulty, Mrs Wilson succeeded in getting all the children of the female schools taught in the mission-houses under her own eye. This arrangement proved of essential service, both by sparing her the fatigue of visiting the seminaries, which had previously been scattered in different parts of the city; and, what she valued much more, by subjecting the girls to a more efficient christian control than they had formerly experienced. In April 1833, she again repaired to Bandara for the sake of her health; but, even while there, she did not intermit her labours for the spiritual welfare of the perishing heathen around her. At this

place also, she wrote reviews of the *Memoirs of Mrs Simpson*, and of the *Treatise on the Incarnation*, by the late Rev. Marcus Dods, which were inserted in the *Oriental Christian Spectator*. While at Bandara, she was much affected by witnessing the gross ignorance and superstition of the Indo-Portuguese in the neighbourhood, whom she describes as "almost on the same level with the Hindoos." In June, she returned to those labours which constituted her chief delight.

In the end of 1833, Mr Wilson, accompanied by Mr Mitchell, set out on a missionary tour in the Konkan, the state of Goa, and the southern Mahratta country. He was exceedingly interested by the visit which he made to Goa and the other Portuguese settlements, where he was received with great civility by the viceroy, Don Manuel de Portugal é Castro, and the subordinate authorities. Having much conversation with the clergy, especially of the various convents, he found the state of religion and morality in the city and neighbourhood very low; the effect of popish superstition being nearly the same with Hindoo idolatry. He was soon afterwards, at Calapur, introduced to a Mahratta rajah, who received him with great attention. To this prince he presented a copy of the New Testament, and of his *Exposure of Hindooism*. During this extensive journey, he, with his fellow-traveller, enjoyed many opportunities of proclaiming alike to Hindoos, Mohammedans, and Roman Catholics, the pure gospel of Jesus Christ.

While her husband was thus actively employed, Mrs Wilson was not idle. Her progress in Hindostanee and Mahratta, the two principal languages spoken in Bombay, had enabled her for some years to communicate verbal instruction with great fluency, alike to young and old; but, before the end of 1833, she became desirous of using her pen in various ways, for the benefit of the natives. Her first work was an abridgment, in Mahratta, of a part of Rollin's *History of Ancient Nations*, for the use of her schools, as well as for the young people in general. After some months' application she

accomplished it, in so far as related to the accounts of the Egyptians, Babylonians, Assyrians, Medes and Persians, and Athenians ; and bestowed on it a revision before her decease. Her husband's opinion of the talent which completed such a work, is very favourable ; he considers it well calculated to humble the pride as well as to excite the curiosity of the Hindoo population, by informing them of the greatness attained by other nations of antiquity ; while it tends to weaken their attachment to their own superstition, by showing the downfall of the idolatry of the most powerful and civilized kingdoms of old. She also wrote an account of the Fulfilment of Prophecy, taken principally from Dr Keith's work ; but accommodated, as far as possible, to the comprehension of the native reader. She purposed to prepare a series of devotional exercises for the use of the converts ; and designed to write, in the form of letters addressed to the children of the mission, an abridgment of the history of the church, and the labours and sufferings of its most distinguished members in the profession and propagation of the truth. She testified her qualifications for this work by a long and able review of Stebbing's History of the Church, of which the greater part was published in three successive numbers of the Christian Spectator. For the same journal she also wrote a notice of Dr Chalmers' Bridgewater Treatise, composed amid little leisure and manifold distractions. Her family duties had by this time been multiplied by the birth of another son and a daughter ; but so active was she, that she was seen prosecuting her usual engagements in the house and the schools ten days after the latter was born. She began, however, to feel the effects of the climate on her constitution, and, in a letter to a female friend, says, " I sometimes think, as you do, that my days on earth *cannot* be many."

In 1834, the cholera committed dreadful ravages in Bombay, until the fall of the rains put a stop to it. Several of the girls in the mission-schools were cut off. One of them in particular, who had made great

progress in acquaintance with the Scriptures, and to whom Mrs W. was much attached, was in the class-room at four o'clock, and before twelve the same night was a corpse. Mrs Ramsay, of the American mission, was seized with the malady at eight o'clock in the morning, and in about twelve hours sunk under the disease. The number of deaths around her contributed to fix her thoughts more than ever on that eternal state which she was herself erelong to enter. She was much grieved by the inconsistent conduct of many of her pupils, concerning whom she wrote thus to some friends in Edinburgh :—"It would affect you to tears were you to hear the girls, in some of the female schools, disavow their belief in idolatry, and to see how they can be melted into tenderness, or have their imaginations charmed by a recital of the actions and sufferings of Christ. But, follow them from the school, and you will see them in the idol procession, or bowing to their gods,—you will hear nothing from their lips but lying, obscene conversation, and every foolish and hateful word."

The following is a specimen of the manner in which her time was spent at this period, as gathered from a letter to one of her sisters :—She rose at six, an hour later than the gun-fire, which is the general signal for getting up at Bombay. After engaging in private prayer, she seated herself at the open window, to breathe the cool and fragrant morning breeze, and read the Scriptures. While thus engaged she was much struck with the Brahmins, who came to adore the rising sun, and perform their ablutions ; and with a band of women, in flowing robes, and with covered heads, who engaged, after the departure of the priests, in worshipping the *tulasi*, a sacred plant which grows near almost every Hindoo dwelling. After her children came in from their morning walk, the family went to breakfast, which she describes as a *Scotch breakfast*, but those who partook of it had not the strength and spirits which make the earliest meal of the day so agreeable at home. After this they had prayers, and Mr and Mrs Wilson devoted

some time to the Portuguese grammar, and translated portions with Mr Copella, a gentleman banished from his native country for his opposition to Don Miguel. From eleven to one, she was engaged in the study of Mahratta, with her pundit, a very intelligent Brahmin. The next occupation was an attendance of three hours in the female schools. After dinner she went to Colaba, a distance of three miles, to visit a Portuguese seminary, and some poor old pensioners; and occasionally returned much affected with the misery which characterized the latter. Soon after her arrival at home, Mr Wilson came in from preaching to the natives; and the family was again called to engage in domestic devotion. Lastly, before her private exercises and retirement to rest, she penned letters of several pages in length, from one of which this account is abridged; and which many ladies in India would have considered as a sufficient employment in itself for the whole day. Shortly after this epistle was written, she received intelligence of her brother's determination to go out to Canada as a clergyman. He is now the Rev. John Bayne, minister of Galt, Upper Canada. His sister wished that the family should continue to reside in Scotland, in order that her children might be committed to their care; but she cheerfully acquiesced in the providential call which summoned them to leave their native land.

In December 1834, Mr and Mrs Wilson, with their friend Dr Smyttan, of the Bombay Medical Establishment, left their residence for Surat. At Daman, they were much interested by the sight of a native lithographic press, belonging to a Parsee. When they were about to leave this town, a Persian catalogue of Oriental manuscripts was put into the lady's hands. She immediately repaired to the vender, and purchased from him, for about 300 rupees, a copy of the *Vendidad Sâde*, and of all the liturgical and reputed sacred books belonging to the Parsees, in the original language, but in the Gujarathi character, and with a Gujarathi translation, paraphrase, and comment. The work filled five

folio volumes, and promised to be of great service in her future missionary operations. She procured along with it copies of all the narratives calculated to throw light upon the history of the Parsees in India, and some other curious pamphlets relating to their religion. When they arrived at the village of Gandavi, the head man said that he had met with many *sahibs*, but never with any one who knew so much of Hindoo manners, customs, and religion, as Mr Wilson. The next day they saw the two fire-temples at Umarsari and Nausari, the most ancient edifices of the kind in Hindostan. The descriptions which she gives of Indian scenery, manners, and customs, recall to the mind the vivid and picturesque delineations of Bishop Heber. She remained at Surat while her husband made a missionary tour through Guzerat and Cutch ; and from thence performed an excursion to Domas, a beautiful and retired spot. While there she was much affected by hearing of the death of Mr Money, a gentleman at Bombay, who had greatly distinguished himself by his exertions in the Redeemer's cause, and whose decease occasioned a general regret, even among those who did not enter into his religious opinions. While she mourned over the loss of this excellent man, she rejoiced at the arrival of the late pious governor of Bombay, Sir Robert Grant ; upon which occasion the gay people said, " Now for the saints—their reign has come." During her husband's tour, he enjoyed a variety of opportunities of preaching to the natives, and had interviews with most of the princes in whose territories he was travelling ; among others, with the Gaikawad at Barda, and the Rao at Cutch. In the presence of the former, he gave a statement of the nature and principles of Christianity, and held a discussion with Venirama, his prime minister, about the respective merits of the Christian and Hindoo creeds. His antagonist maintained that God is the author of sin, that He is the only entity, and that every thing exists in Him. Mr Wilson combated his arguments, and pressed home the truth upon the

consciences of the prince and his courtiers. He offered a New Testament to the Gaikawad, who refused to accept it in the presence of his court; but afterwards privately intimated his willingness to receive it. In March 1835, he arrived at Bombay, having been conveyed from Pattan-Somnath in a native vessel, kindly furnished to him by the Rao of Cutch.

Mr Wilson was deeply grieved at his return to find his beloved partner in a very indifferent state of health. Her kind medical friend, Dr Smyttan, had for some time urged the necessity of her going to Europe to recruit her health and strength; but she constantly expressed the strongest wish to continue at her post, and die among the people whose spiritual interests she was so anxious to promote. Under the conviction that her time on earth would be short, she applied herself to the completion of the works in which for a year and a half she had been engaged; and addressed the children under her care as one nearly ready for glory. On Sabbath, the 29th March 1835, she attended the Bombay Sunday School, taught her class, spent an hour in catechizing the native girls, and went twice to church. Her husband was anxious that she should not go thither in the evening, as she looked fatigued; but she said,—“Do let me go once more to the house of God, and I shall not again insist on attending it when I appear weak.” She never entered it after this time. On the following Tuesday, Dr Smyttan remarked feverish symptoms, and expressed great anxiety on her behalf. For three nights after this, however, she was able to enjoy an airing with him in his carriage. She took to bed on Monday the 6th April, and on Wednesday night was so alarmingly ill that she thought herself dying; but recovering somewhat on the evening of the next day, she was removed from the mission-house to the residence of her friend Dr Bell, where she remained till her decease.

Throughout the whole of her illness she manifested the greatest interest in whatever had reference to the advancement of the Saviour's cause. She gave minute

directions about the publication of her Mahratta translations and original compositions, some papers which she wished to appear in the Oriental Christian Spectator, and the management of her female schools. She desired that her dying testimony to the excellence of the Gospel should be conveyed to her pupils, and that an improvement of her departure should be made to them. She left kind messages to all the converts of the mission, to her fellow-labourers in it, and to her christian friends. Her last words with reference to her brother were,—“Tell my dear, dear brother, that I am very grateful to the Saviour for the grace given to him, which enables him to exhibit so much devotedness; tell him to be of good cheer.”

At this trying season, she testified little interest, generally speaking, in the writings of uninspired authors; but spoke with delight of some passages in Bunyan's *Heart's Ease*, Shaw's *Welcome to the Plague*, and Serle's *Christian Remembrancer*. She repeated more than once the hymn of Charles Wesley, beginning “Jesus, lover of my soul,” and one night, when unaware that any human ear heard her, she repeated aloud with great earnestness the fifth hymn, at the end of the paraphrases,—“The hour of my departure's come.” But the Scriptures, ever precious to her, were her chief comfort and delight in her last illness. She heard read with especial pleasure the two concluding chapters of Revelations; and said, “How glorious is this description of heaven!” Shortly after, she took her husband's Bible and read through the greater part of Revelations, saying, when she had done this, “Oh, how glorious!” She perused the Epistle to the Ephesians with peculiar interest and delight. When Mr Wilson repeated to her the twenty-third psalm, she said, “Now I can from the heart adopt *every word* of that psalm.” Part of the Scotch metrical version of it was the last portion of Divine truth which he heard from her lips. She also found the forty-sixth psalm, which Luther and Melancthon used to sing in their troubles, very consolatory in her afflictions. She

engaged much in prayer, generally addressing the throne of grace whenever she was left alone. She was fervent in her supplications for her children, "agonizing with God for their sanctification," as she expressed herself. A few days before her death, she dictated a most touching letter to her son Andrew, who, as we have previously mentioned, had gone to Scotland for the sake of his health, and with her own hand wrote the concluding words, "Your own devoted mother, Margaret Wilson;" after which she laid down the pen, which she was never to resume, and said, "Now, am I ready to die." In this letter she expressed a desire that God would inspire her child with zeal to become a missionary to the heathen, thus seeking to benefit generations yet unborn. She committed her other two children to the care of her friend Mrs Colonel Hunt, in whom she reposed the greatest confidence. The younger of them, Mary Isabella, did not long survive her mother.

During the whole of Mrs Wilson's illness, she was so patient and resigned, that Dr Smyttan said, "if any thing could powerfully contribute to her recovery, it was the state of her mind." Her prayer frequently was, "Lord Jesus, come quickly." She said, about six and thirty hours before her death, "No human affection can illustrate the love which God bears to his children. He is angry with those who say that I do not love him." She thus expressed herself to two christian friends:—"I am now in the dark valley; but I am not forsaken. When you pass through it, you will also find the Saviour present to uphold and enlighten you." On the afternoon of Saturday, 18th April, it was evident that she was fast hastening to her heavenly home. The last words which she uttered were, "The kingdom of the Saviour;" but they formed part of a sentence of which her husband could not catch the remainder. At eight o'clock on the morning of Sabbath the 19th she expired without a struggle or a sigh, and her happy spirit fled to be for ever with the Lord, who on that sacred day triumphed over death and the grave.

On the day of her decease, about forty of her pupils came to see her remains, and were followed by all the converts and schoolmasters attached to the mission. When they entered into the chamber where the corpse of their benefactress lay, they simultaneously burst into tears, which could not by any means be restrained. On the same day, Messrs Lawrie and Stevenson, the ministers of the Scotch Church, improved the afflicting event to their congregation. The latter said, "All who knew the deceased would have permitted the application by her of my text, 'God's grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all;'" and if now permitted to address them, she would add, 'yet not I, but the grace of God which was with me.'"

Three days afterwards, a tribute to her memory appeared in a Gujarathi newspaper, the *Bombay Chabuk* (Corrector). It was from the pen of the editor, who had been engaged in controversy with Mr Wilson a few years before, and attested the high veneration in which the deceased was held by all classes of the native community. The committee of the Bombay Auxiliary Scottish Missionary Society instructed their president, the honourable James Farish, to communicate officially to Mr W. their sympathy with his affliction. From numbers of Christian friends the bereaved husband received letters of consolation under his irreparable loss.

It is not for us to penetrate the counsels of the Almighty; but we may without presumption anticipate the arrival of a time when Christianity shall have supplanted heathenism in the vast continent of Hindostan. Then, to use the language of Foster, "a devout observer, regarding the scene in reference to the past, with the picture on his imagination of India as the missionaries had found it, and as many preserved authentic descriptions will agree with them in representing it, he may look over the ample region, to wonder what is become of that direful element, which was once perceived pervading and corrupting the whole wide diffusion of mental

and moral existence, betraying in a 'darkness visible' the character of the people's souls through their less sable exterior. The dusky visages, the attire, and the structure of habitations perhaps, and the grand features of Nature, will be seen the same; but a horrid something, composed of lies, and crimes, and curses, and woes, that did rest in deadly possession over all the land, will be broken up and gone." At that time, we may well believe that the history of the propagation of the Gospel in Hindostan will be studied by many natives of the christianized empire, and that the achievements of missionaries of their own land and hue will not eclipse the deeds of those who, with far greater difficulties to struggle against, crossed the seas, and bore from Britain the glad tidings of salvation. Swartz and Martyn, Carey and Duff, will be household words among thousands of all ranks and ages, and along with them will be repeated the name of the subject of this memoir, as one of those who, in the spirit of faith and prayer, laid the foundation and commenced the erection of that christian temple whose fair proportions and chastened splendour shall then be the object of universal admiration.

THE END.







